

THE
MIRROVR
OF MARTYRS.

*In a short View, lively
expressing the force of their
Faith, the fervencie of their Love,
the wisdom of their sayings,
the patience of their sufferings &c.*

*With their Prayers and prepa-
ration for their last farewell.*

WHEREVNTO IS ADDED
two godly Letters, written by M.
Bradford full of sweet consolation
for such as are afflicted in conscience.

REVEL. 12. 11.

¶ *They loved not their lives unto the death.*



AT EDINBURGH

*Printed by Andro Hart, and are
to be solde at his shop, on the
North-side of the high street, a
little beneath the Crosse.*

(1614)

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TO
THE RIGHT

Noble and Vertuous Prin-
ces the Lady ELISA-

BETHS Grace, Eldest
daughter to our So-
ueraigne Lord King

JAMES.



That neither this
poore and weake
service which is
here to be offered
to the Church of
Christ, nor the me-
mory of his faithfull martyrs, which in
this small Brief I endeuour to renewe &
celebrat, might bee the lesse esteemed of
the good, or any way vilified of the bad,
by coming abroad without the Patronage
& protectiō of some person of Eminence

The Epistle

in the said Church: it was needfull for me, most Noble Lady, to make choise of such a Patron as for Embrace of place, and vertues, might haue large roome in the harts of the former: & also whose sole authoritie might suffice to put to silence the ignorance of the foolish. All which meeting together in your Grace, my humble sute is, that through your Princely hands this poore Mite may now be cast into the Lords Treasure. Wherein your Grace shall walke in her Royall steps, who (though dead, yet now seemes to liue in you) by her sacred hands did first consecrate the larger volume, whence this Epitome is extracted, to the use of the Church and people of God.

Be pleased then most gracious Lady (for the matter belongeth vnto you) to receiue under your fauourable protection this Mirrour or memoriall of the Martyrs, who liuing had the protection of Angels: and when the Lord shall haue

Dedicatorie.

haue performed to your Grace all the
good that he hath promised, which of all
loyall hearts is earnestly expected, it
shall then bee no offence vnto your
Princely minde, that you haue so done.

That great G O D, who by his Om-
ni-presence filleth Heauen and Earth
with his glorie, fill and replenish you
Graces heart with all the gifts and
graces of his blessed Spirit, which may
beautifie and adorne your person in the
sight of God and man in this life:

and hereafter Crowne you with

immortall Glorie for euer

and euer in his King-

dome of Glory,

Amer.

Your Graces most humbly
devoted

In all humble and
dutifull affection.

CLEM. COTTON.

A 3



TO

ALL SVCH

as from a true heart

delight to see the

mightie power of

CHRIST magnified

in his Martyrs,

Saluation.



Eare Christian Reader, who either want-
est leisure to read, or
abilitie to buye that
rich and plentifull
Store-house of storie

Doctrine and Comfort, the Actes and
Monuments : penned by the most in-
nocent-hearted man of God, and true

NATHANAELL. MR IOHN FOXE :

and yet knowing th'incomparable
worth

To the Reader.

worth of the things contained therein, doest often with thy selfe some of that pretious store for thy present vse, Loe heere a Mirrour fetched thence, which how so euer in regarde of the smallnesse, it cannot shew thee all: yet naye thou here beholde the choise of many memorable things, which will yeeld thee sound comfort, and profitable delight.

Accept then (good Reader I praye thee in stead of the greater) this little Institution of a Christian Martyr, with the same minde with which it is now offered vnto thee, and vse it to the same end: for which it was at the first framed into this so small a Volume and if in reading the whole or any part thereof, thou or any of thine, doe reape but the least good, be thankefull therefore to thy good God, and helpe mee with thy prayers.

Thine euer in Christ,

C.C.

THE
FAITHFUL
Soule, to her spouse
CHRIST.

Cant. 6.

I Am my welbeloueds, and my
welbeloued is mine.

Cant. 8. 6.

Set me as a seale on thine heart
and as a signet vpon thine arme:
for *Loue* is strong as death: *felousie*
is cruell as the graue: the coles
thereof are fierie coles, and a vehem
ent flame.

Verse 7.

Much water cannot quench
Loue, neither can the flouds drown
it: if a man should giue all the sub
stance of his house for *Loue*, they
would greatly contemne it.



A P RÆ A M B L E *before the Booke.*

HAppy, happy, yea thrise
and euerlasting happy is
that Soule , which by
Faith feeles it self hand-
fasted vnto Christ, Thogh it meet
with a prosperous estate in this
world, it easily swels not : and if it
meet with th'aduerse things of
the world, it easily quales not For
it hath the word of Christ, and the
Spirit of Christ residing and dwel-
ling in it. She is not to learne in
whom she hath beleueed; neither
can

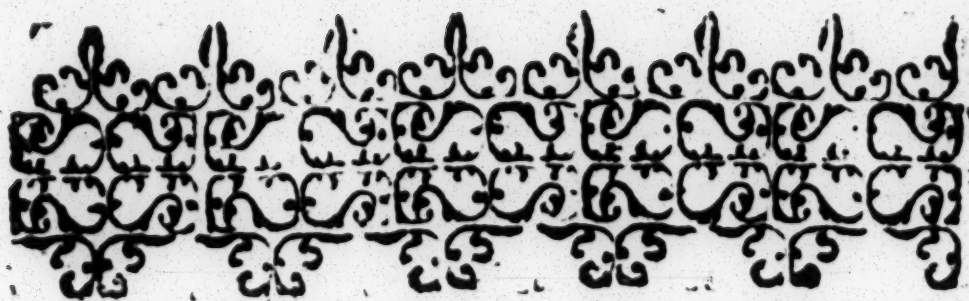
The Preamble.

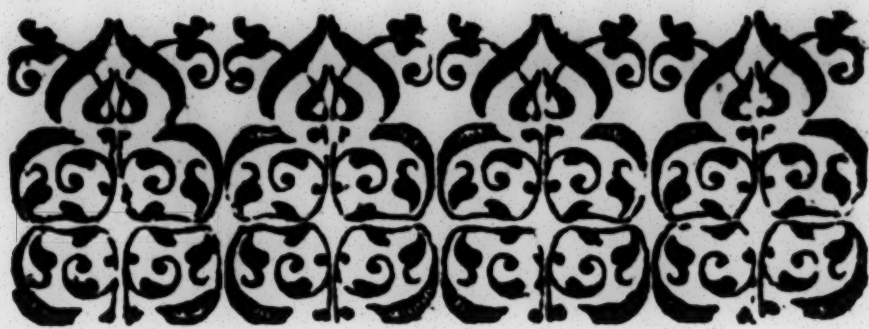
can she euer be finally forced from
beleeuing, Bring her to tryall, and
prooue whether of the two *Christ*
or *Beliall* she wil embrace, offer her
Gold to forgo *CHRIST*, she great-
ly contemnes it : Let the mighty
terrifie with threats, she feares not
their feare, nor is careful vpon the
perill of life, to giue them a di-
rect answere : shee regards not
whippings, shee dreads not rack-
ings: vpon honorable conditions
she esteemes the prison a Palace :
fettters of yron, Ornaments of fine
Gold : the darkest dungeon, a de-
lightsome dwelling. rather then
she will violate the chastitie of her
faith to *CHRIST* her onely Spouse,
she wil willingly endure headding
and hanging, yea burning and
broyling : In a word, nothing can
be able to separat this sweet soule
from that loue of *G O D* to her,
which is in *Christ IESVS* her Lord.

The Preamble.

Nowe the image of such a soule
who desires to see, and by sight
thereof to be transformed into
the same image : Let him often
with a spirituall eye prie into this
Mirroure of Martyres, following:
Where he shall behold their Faith
victorious, their Hope liuely, their
Peace passing all vnderstanding,
their Ioy vnspeakable and glori-
ous : their Speech alwayes graci-
ous, their prayers full of Fervor,
their liues full of Beautie, their
ends full of Honour : *This*

*Honour shall be to all
the Saintes.*





REVEL. 7. 13.

WHat are these? And whence come these?

Verse 14.

THese are they that came out of great tribulation, and have washed their long white Robes in the blood of the Lambe.

Verse 15.

Therefore are they in the presence of the throne of God, and serue him day and night in his Temple, and he that sitteth on the throne will dwell among them.

Verse 16.

They shall hunger no more, neither thirst any more, neither shall the sunne light on them, neither heat.

Verse

Verse 17.

FOR the Lamb which is in the midst
of the throne shall governe them, &
shall lead them to the lively fountaines
of Waters, and GOD shall wipe away
all teares from their eyes.

Revel. 14. 12.

HEere is the patience of Saints:
Here are they that keep the Com-
mandements of God, and the Faith of
Iesus.

Verse 13.

AND I heard a voyce from Hea-
uen, saying vnto me, write, Bles-
sed are the dead which die in the Lord
from hencefoorth, yea, saith the Spirit,
that they may rest from their labours,
and their workes do follow them.

Psal. 116. 15.

PRECIous in the sight of the Lord is
the death of his Saints.

Psal. 72. 14

AND deare shall their blood be in
his sight.

Reuel.

Revel. 6.10.

HOw long Lord, which art ho-
ly and true ! doest thou not
judge and auenge our blood on
them that dwell on the earth ?

Verse 11.

ANd it was saide vnto them that
they should rest for a litle sea-
son , untill their fellow-servants and
their brethren that should be killed enen
as they were, were fulfilled.



THE MIRROR OF the Martyrs.

In a short view lively expressing and shewing the force of their Faith, the fervencie of their Love, the wisdom of their Sayings, the patience of their Sufferings, their Constancie, Comforts, and sweet meditations in the midst of all their Conflicts.

With their Prayers and preparation for their last farewell.

*John Hooper B. of Worchesler
was burnt there for the defence
of the Gospell, Feb. 29.*

An. 1555.



He godly Bishoppe
H O O P E R beeing
brought vnto the
place where hee
should suffer, seeing
a Pardon lying v-
pon a stoole to be rendered vnto
him

him if hee would recant, cried to them that stood by, *If you loue my soule, away with it: if you loue my soule away with it.*

A blinde Boy being suffered to come vnto him (after much entreatie) to conferre with him: Mr. H O O P E R hearing his talke, the water stood in his eyes: *Ab poore Boy said he, GOD hath taken from thee the sight of thy bodily: ies for what cause hee best knoweth: but hee hath giuen thee another sight much more precious: for hee hath endued thy soule with the eye of knowledge and faith. GOD giue thee grace that thou loose not that sight: for then should'st thou be blind both in body and soule.*

The day before his Martyrdom, hee spent the most of the day in prayer, vnlesse any were licenced to speake with him, amōgst the which Sr. ANTHONY KINGSTON was one: who being broghe
into

into his Chamber found him at prayer, & at the first view of him, burst forth into teares. Mr. HOOPER at the first blush knew him not. Then said Sr. ANTHONY why my Lord, knowe you not mee, an olde friend of yours, ANTHONY KINGSTON?

Yes Mr. KINGSTON I know you well saide Mr. HOOPER, and I am glad to see you in good health, & doe praise God for it.

KINGSTON, But I am sory to see you in this case: for as I vnderstand, you are come hither to die: But alas consider that life is sweete, and death is bitter. Therefore, seeing life may be had, desire to liue: for life hereafter may doe good.

HOOPER. Indeed it is very true M. KINGSTON I am come hither to die, and to end this life here, because I will not gain-say the former truth I haue hertofore taught
in

in this Diocesse amongst you: and I thanke you for your friendly counsaile, though not so friendly as I could haue wished it. Life indeede is sweet & death is bitter, but alas consider that the death to come is more bitter, & the life to come more sweet. I therefore for the desire & loue I haue to the one, & the feare & terror I haue of the other I doe not so much regard this death, nor esteeme this life: but haue settled my self through the strength of Gods Spirit, patiently to passe through the torments & extremities of the fire nowe prepared for me, rather then to deny Gods Worde and truth.

The night before hee suffered, his desire was to goe to bed that night betimes, saying, that he had many things to thinke on: and so did at 5. of the clocke, and slept one sleep soundly, & bestowed the rest of the night after in prayer. Being got vp in the morning, he desired that

that none should come vnto him,
that hee might be solitarie till the
houre of his death.

Nicolas Ridley sometime B. of
London burnt at one stake with
father Latimer at Oxford
in Oct. An. 1555.

Worthy Bishop RIDLEY go-
ing to his burning at Ox-
ford, looking backe, espied Mr.
LATIMER comming after, to who
he said, *Oh beyce there? yea said Fa-
ther LATIMER, haue after as fast as I
can.* Being come to the stake, he
ranne to Mr. LATIMER, imbraced
him and kissed him, and (as they
that stood neere reported) com-
forted him, saying: *Be of good com-
fort Brother, for GOD will either as-
swage the furie of the fire, or else streng-
then vs to abide it.*

Being at the stake, hee held vp
both his handes to Heauen, and
said: *Oh heavenly Father, I giue thee
most*

most heartie thanks, that thou hast called mee to bee a professor of thee even vnto death.

A Fagot beeing brought which was kindled with fire & laid down at Mr. RIDLEYs feete, Father LATIMER spak on this maner to him, *Be of good comfort, Mr. RIDLEY, and play the man: wee shall by Gods grace, light such a candle this day in England as I trust shall neuer be put out,*

By reason the fire was ill made, Mr. RIDLEY continued long in his torments, in so much as he often cryed, *I cannot burne, I cannot burne, for Christes sake let the fire come to me: Lord haue mercie vpon me: let the fire come to me, I cannot burne.*

M. Iohn Philpot Archdeacon
burnt at Smithfield in
December. An. 1556.

THE valiant seruant of Christ M.
Iohn Philpot hauing the newes
of his death, brought him by on

of the Sheriffes men, that he must
the next day be burned at a stake,
said, *I am ready, God grant me strength,*
& *a joyfull resurrection.* And so went
to his chamber & powred out his
spirit vnto the Lorde, giuing him
most hartie thanks, that had made
him worthy to suffer for his truth.

As he was entring into *Smithfield*
the passage was somewhat foule, &
two officers took him vp to beare
him to the stake. Thē he said *meri-*
ly, What? Will ye make me a Pope? I am
content to goe to my journeyes end on
foot. But first comming into *Smith-*
field, he kneeled down there, saying
these wordes, *I will pay my vovves in*
thee O Smithfield.

¶ *M. Iohn Bradford preacher and*
constant Martyre, was burnt at
Smith-field An. 1555.

Holy *Bradford* hauing newes
brought him in great haste by
the Keepers wife of the Counter,
that

that he should be burned the next day, and that his Chayne was buying: with that put off his Cap and lifting vp his eyes to Heauen saide: *I thanke God for it: I haue long looked for this time, and therefore cometh not to me now suddainely, but as a thing expected every houre, O Lord make me worthy thereof.* After which hee went alone, and prayed secretly a long time.

A litle before they carried him from the Counter to Newgate, he made a notable prayer of his farewell, with such plentie of teares, abundance of the spirit of prayer that it rauished the mindes of the hearers.

Also when hee shifted himself with a cleane shirt that was made for his burning, hee made such prayer of the wedding Garment that some there present so admired him, that their eyes were
lo

of Martyrs.

lesse thoroughly occupied in beholding him, then their eares gaue place to the hearing of his prayers.

At his departing the chamber, he made in like sort a praier, in which he vehemētly desired of God that his words might not be spoken in vaine.

*¶ His behaviour at
his death.*

MR. BRADFORD comming to the stake fell flat vpon his face, praying the space of one minute of an houre, the Sheriffe willed him to make an end, because the preasse was great: at that word standing vpon his feet, he tooke a Fagot in his hand and kissed it & so likewise the stake: so putting off his rayment, hee went to the stake holding vp his handes, and casting vp his countenance to heauen, said thus, O England, England

land, repent thee of thy sinnes, repent
thee of thy sinnes, &c.

To the yong man that suffere
with him hee said, Bee of good com-
fort Brother, for we shall haue a merri
Supper with the Lord this night, and
spake no more wordes that any
man hearde, but embracing the
Reedes, saide thus, Strait is the
way, and narrowe is the gate that lea-
deth vnto life eternall, and few there be
that finde it.

¶ William Tims was burnt in Lon-
don with other 3. martyres with
him the 14 of Aprile. An. 1555,

WILLIAM TIMS being con-
uenced before BONNE
and WINCHESTER: TIMS said to
the Bishoppes, thou hast a good fre-
spirite, it were well if thou had
learning to thy spirit: Yea
the Lords said TIMS, and it were well
so that as you be Learned men: so ye be
a good Spirit to your learning.

¶ Hug

¶ Hugo Father Latimer conuerted from Poperie to be a zelous preacher of the truth, and was burned at one stake with B. Ridley at Oxford, the 16. of October 1555.

R Euerend LATIMER writes thus to Bishop RIDLEY, Lo, Sir, I haue blotted your papers, & play'd the foole egregiously: but so I thought it better, then not to fulfill your request at this time. Pardon me, and pray for me: pray for me, pray for mee I say. For I am sometimes so fearefull that I could creepe into a mouse hole: sometimes God doth visit me againe with his comforts. So he is comming and going, to teach me to know mine owne infirmitie, that I might thanke him who is worthy, lest I should robbe him of his glory, as many doe, and almost all the world, fare yee well.

*¶ The threerequests which
Father Latimer was
wont to make.*

THe first was, that as God had appointed him to be a preacher of his word, so also he would giue him grace to stand to his doctrine vnto the death, *and that hee might giue his heart blood for the same.* And so it came to passe for his blood violently gushed out of his heart, at his burning at *Oxford.*

The second was, that God of his mercy would restore his Gospel to *England* once againe, and these words *once againe, once againe* he did so inculcate and beat into the eares of the Lord, as though he had scene God face to face, and would haue no nay.

of Martyrs.

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His third request was for the Lady ELIZABETH our late Soueraigne whom in his prayer he was woont to name, and euen with teares begged of GOD that she might liue to be a comfort to this comfortlesse Realme.

Bishop Ridley.

R IDLEY writes thus in a Letter to BRADFORD, we looke e- uery day to be called on: I weene I am the weakest many wayes of our companie: and yet I thanke our Lord God and heauenly Father through Christ, that since I hearde of our deare Brother ROGERS departing, and his stout confession of CHRIST and his truth euen vnto death, mine heart blessed be GOD reioyced so in it, that since that time (I say) I neuer felt any lumpishnesse nor

B 3

heauy-

heauinesse of heart, as I grant I haue
felt sometimes before: O good Brother
Bradford blessed be God for thee, and
blessed bee the time that euer I knew
thee.

¶ *John Rogers constant Martyr,
Was burnt in Februarie 1555.*

MAISTER ROGERS that mor-
ning hee should be burned
being in a sound sleepe, was hard-
ly awaked with much shogging
when the keepers Wife came so-
dainly vp to giue him warning of
his burning, At length beeing
awaked, and bidde to make haste
Nay then said hee, and if it be so, I shall
not neede to tie my pointes.

The Sunday before he suffered
he dranke to M. HOOPER beeing
then in a Chamber vnderneath
him in Newgate, and bade the

of Martyrs.

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commend him to him, & to tel him,
that there was neuer litle fellow would
better sticke to a man, then hee would
sticke to him: supposing they should haue
beene burned together.

yr,

Laurence Saunders preacher, bur-
ned at Couentrie the 8 of Februa-
rie. 1555.

MR. SAVNDERS at the time of
his first examination before
STEVEN GARDINER, reported to
his bed fellowe that lay with him
the night following, that in the
same of his examination, he was so
wonderfully comforted, that not only in
spirit, but also in body hee receiued a
 certaine taste of that holy Communiõ of
heavens whilst a most pleasant refreshing
shed from euery part & member of his
body

body vnto the seate of the heart, and
from thence did ebbe and flow: to and fro
fro vnto all the partes againe.

In a Letter to his Wife: faintly
would this flesh make strange of that
which the spirit doth embrace. Oh
Lord howe loth is this loyering sluggard
to passe forth into GODS path? It fa-
cieth forsooth much feare of fray bugs
and were it not for the force of Faith
which pulleth it forwards by the raine
of GODS most sweete promise, & hope
which pricketh on behind, great adven-
ture there would be of fainting by the
way. But blessed and everlastingly ble-
sed beeth that heauenly Father of our
who in his CHRIST our sufficient Sa-
our, hath vouchsafed to shine in our
hartes by the light of his knowledge
the face of Iesus Christ.

His Wife comming to visit him
in prison, was forbidden to enter
the prison, by reason whereof the
Keeper tooke the litle babe from

had in her armes, and caried him
to his Father. LAVRENCE SAVN-
DERS seeing him, rejoyced great-
ly, saying, that hee esteemed more of
such a boy, then if two thousand
pound should be giuen him. And
to the standers by which prayed
the goodlineffe of the childe, hee
said, What man fearing GOD, would
not loose this life presently, rather then
by preserving it heere, hee should ad-
iudge this boy to bee a bastard, and his
mother an whore, and himselfe an whore-
monger, yea were there no other cause
why a man of my estate should loose his
life, yet who would not giue it to a-
nounce this childe to be legitimate, and
his marriage to bee lawfull and ho-
ly.

Being come to the stake where
he was burned he fell prostrate to
the ground and prayed : And
rising vp againe, he tooke the stake
in his armes to which he should be

chained, and kissed it, saying, *Welcome the Crosse of Christ: Welcome everlasting life.*

¶ Robert Glouer Gentleman barr
at Couentrie the 20. of Septemb
Ann. 1555.

M^{R. GLOVER} a day or two before he should be burnt, found his hart so lumpish and heauie, that he found in himselfe no aptnesse nor willingnesse to die but rather a dulnesse of spirit full of much discomfort to beare the bitter Crosse of Martyrdome, ready now to bee laide vpon him. Whereupon, fearing in himselfe lest the Lorde had vtterly withdrawn his woonted favour from him, hee made his moane to one AUGUSTINE BERNHERE his deare friend, signifying vnto him how earnestly hee had prayed vnto the Lorde, and yet could receiue

mo

motion nor sence of any comfort from him.

To whome the saide AVSTEN answering, desired him patiently to wait the Lords leisure, howsoever his present feeling was, and to play the man, nothing doubting but the Lorde in due season would satisfie his desire with plentie of Consolation, whereof hee saide hee was right certaine and sure: and therefore desired him whensoever any feeling of Gods heauenly mercies should begin to touch his heart, that he would giue him some signe thereof.

The next day when the time of his Martyrdome was come and as he was going to the stake and come to the sight of it, albeit all the night before praying for comfort and courage, hee felt no answer of his prayer, sodainely hee was so mightily replenished

with the comfort of Gods holy Spirit and heauenly joyes, that he cried out clapping his handes to A V S T E N, saying these wordes, *hee is come A V S T E N: he is come he is come*: and that with such joy and alacritie as one seeming rather to be risen from some deadly danger to libertie of life, then as one passing out of this worlde by any paines of death.

¶ M. Iohn Lambart preacher and constant Martyre, was burnt in Smithfield. An. 1558.

I O H N L A M B A R T having his neether partes 'consumed with fire, lifting vp such hands as hee had, and his fingers ends flaming with fire, cried to the people, *None but Christ, None but Christ.*

*Adam Damplyp suffered in Calice,
1542. his speech to his keeper.*

THis good man beeing aduertised by his keeper that his execution drew neere, was neuer seene to quaille, but was as merrie, and ate his supper that night as chearefully as euer he did in all his life : at which his keeper and the rest of the prisoners wondring, asked him how he could take such newes so chearefully: *Ab my Masters, saith he, doe ye thinke I haue bene thus long Gods prisoner in the Marshallsey, and haue not yet learned to die? Yes, yes, I doubt not but God wil strengthen me therein.*

KERBY a constant Martyr burnt in Ipswich anno 1546.

ONe KERBY being counselled by M. WINKFIELD to pitie him

himselfe, and to take no more vpon him then he should be able to performe : the fire saith hee is hote, the terrour is great, the paine will bee extreame, and life is sweet. To whom KERBY answered, M. WINKFIELD, bee at my burning, and you shall say, there standeth a Christian Souldier in the fire. For know that Fire and Water, Sworde, and all other things are in the hands of God, who will suffer no more to be laide vpon vs, then he will giue strength to beare, them.

Thomas Bilney preacher died a constant Martyr, notwithstanding that he shew some weakenesse at his first trial. Anno 1527.

MR. THOMAS BILNEY beeing put in mind, that though the fire which he should suffer the next day should be of great heate vnto his body, yet the comfort of Gods Spirit should coole it to his ende last

lasting comfort and refreshing :
At these words putting his finger
towards the flamme of the Candle
then burning before them (as also
hee diuerse times did) and feeling
the heat thereof, Oh saide he , I
feele by experience , and haue knowne
it long by Philosophie , that Fyre by
GODS ordinance is naturally hote,
but yet I am perswaded by GODS ho-
ly Worde , and by the experience of
some, spoken of in the same , that in
the flamme they felt no heate , and
in the Fyre they felt no consump-
tion : And I constanly beleue,
that how soeuer the stubble of this my
Body shall bee wasted by it , yet my
Soule and Spirit shall be purged thereby.
A paine for the time : after which not-
withstanding followeth unspeakable joy.
And then intreated notably vpon
the 1. and 2. verses of the 43. cha. of
Isa. which sentēces for the joy &
com-

comfort some of his friends tooke
 in them, caused them to be faire
 written out: the comfort whereof
 they left not to their dying daye.
 The said BILNEY being visited by
 certaine of his friends the night
 before he suffered, they found him
 eating an Alebrew with such
 cheerefull heart and quiet minde
 as made them wonder thereat
 saying, they were not a litle gladd
 to see him at that time so cheere-
 fully to refresh himselfe. To whom
 he made this answer, Oh, said he
 I followe the example of the Husband-
 men in the Countrey, who having a rui-
 nous house to dwell in, do yet bestow cost
 as long as they remaine in it, to uphold
 the same: And so do I now with this
 ruinous house of my body, refreshing
 the same as you see, with these good
 creatures of God.

James Baynam after many consist-
 was burnt at Newgate. Anno 1532

THIS BAYNAM as hee stood at the stake in the midst of the flaming fire, which fire had halfe consumed his armes and his legs, he was heard to speak these words, *O yee Papistes! Behold yee looke for Miracles, and heere yee may see a Miracle: for in this fire I feel no more paine then if I were in a bed of down, but it is to me as sweete as a bed of Roses.*

Henric Voes a yong frier of the order of Augustine was burnt at Brussels for the truth, Anno 1525.

THe like speech I finde of a young man burnt at Brussels, who when the fire was kindled at his feet, said, *Me think you strew Roses under my feet.*

Hugh Lauerocke an olde lame man, was burnt at Stratfurde with another

ther blind man called Iohn Apryce
 at one stake, the 15. daye of May, God
 Anno 1556.

THIS LAVEROCKE a lame creple
 and IOHN APPRICE a blinde
 man, being chained both of them
 to the stake, LAVEROCKE casting
 away his Crutch, and comforting
 his fellow Martyr, said, Be of good
 comfort my brother, for my L. of Lon-
 don is our good Physition, Hee will
 shortly cure vs both: thee of thy blind-
 nesse, and me of my lamenesse.

William Hunter a yong man of nyne-
 teene yeeres of age, prentise in Lon-
 don, being godly trained up in re-
 ligion by his parents, was cruellie
 burnt for the trueths sake, the 26. of
 May. Anno 1555,

WILLIAM HUNTER a pren-
 tice of the age of 19. yeeres
 stan-

standing at the stake, saide, *Sonne of God shine upon me*: and immediatly the Sunne in the Element shoone out of a darke cloud (for it was a gloomie day) so ful in his face, that he was cōstrained to turne his face another way. The said WILLIAM HUNTER beeing brought downe from London to be burnt: remained by the waye two dayes, at *Burntwood*, whether his Father and mother came to comfort him, who heartily desired of God that hee might continue in the good way he had begun, vnto the end: and his Mother saide vnto him, *that shee was glad shee was ever so happie as to beare such a Sonne who could find in his heart to lose his life for Christs sake.* Then saide WILLIAM to his Mother: *For my litle paine which I shall suffer, which is also but for a moment, CHRIST hath promised me Mother [sayeth hee] a Crowne of life.*
dn A

And may not you be glad of that, mother? With that his Mother kneeled downe on her knees, saying, I pray GOD strengthen thee my Sonne unto the end. And I thinke thee as well bestowed as any Child that ever I bare. At which wordes M HICBED (one that was then to suffer for the same cause) tooke her in his armes saying, I rejoyce much to see you in this mind, and you haue good cause so to do.

Robert Samuell preacher, burnt at Ipswich, the 3, daye of August Ann. 1555.

MR. ROBERT SAMVELL, Minister, was kept in strait prison by the Bishops Chancellor of NORWICH: Wherein he was chained boult upright to a great poste, in such sort, that standing onely on tip-toe, he was faine to stay vp the whole poyse of his body thereby

And

And to make amends, they added a farre greater torment, keeping him without meat & drink, whereby hee was miserablie vexed with hūger & thirst, saying, that he had allowed him euery daye, two or three mouthfuls of bread, & three spoonfuls of water, rather to reserue him to further torment, then to preserue his life. O the worthy constancie of the Martyr! O pitiless hearts of the Papistes, worthy to be complained of before GOD and nature! O the wonderfull strength of Christ in his Martyrs! How oft-tymes would hee haue drunke his owne water, but his body was so dryed vp with long emptinesse, that he was not able to make water, no not so much as one drop.

Now after he had beene thus long famished with hunger (see a strange thing that happened to him,

him, of which himfelfe was the reporter) he fel as it were into a flumber, at which time one clad all in white, feemed to ftand before him which miniftred comfort vnto him, by thefe words, *Samuel, Samuel be of good cheare, and take a good heart vnto thee: for after this day, thou fhalt neuer hunger nor thirft*: Which thing came euen to paffe accordingly for fpeedily after hee was burne and from the time till hee fhould fuffer he felt neither hunger nor thirft.

*Cutbert Simpson, Deacon burnt
Smythfield, Anno 1588.*

CUTBERT SIMPSON'S patience was thus commended by Bishop Boner: ye fee faith Boner what a personable man this is: and touching his patience, I fay vnto you that if he were not an Hereticke

would

would affirme that he were a man of the greatest patience that euer yet came before me. For I tell you he hath bene thryse racked in one day. Also in my house he hath felt some sorrow, and yet I neuer saw his patience broken.

The daye before hee was condemned (being in the stocks in the Bish. colehouse) *Cloney* his keeper came in with the keyes about 9. of the clocke at night after his vsuall manner, to view his prison, and to see whether all were present: who when hee spyed the saide *Cvrt-ERT* to bee there, departed againe, locking the doores after him.

Within two houres after at eleven of the clocke towardes mid night (whether awake or in slumber I cannot saye) hee heard one comming in, first opening the outward doore, then the second

second doore, and so looking in to
 the said CVTBERT, hauing no can-
 dle nor light that he could see, be-
 giuing a brightnes and light more
 comfortable and joyfull to his
 heart, saying *Havnto* him, and de-
 parted away again. Who it was
 could not tell. But this he declared
 foure or fve times with his own
 mouth to one M. AVSTEN, to his
 wife, and THOMAS SAMPSON, be-
 sides many others in New-gate
 litle before his death. At the sight
 whereof he receiued such a ioy
 comfort, that he also expressed
 litle ioy and solace in telling of

John Rough *preacher*, a Scotch
Martyr, burnt at Smyth-field
Anno 1558.

MR. JOHN ROUGH Minister
 hauing bene at the burning
 of one AVSTO in Smyth-field, re-
 turning home-ward mett

FARRAR a Marchant of *Halifax* who asked where hee had bene? I haue bin faith he where I would not for one of mine eies but I had bene. Where haue you bene said Mr. FARRAR? Forsooth faith hee, I haue bene to learne the way. And so tolde him the whole matter of the burning of A V S T O, where shortly after hee was burned himselfe.

Rowland Taylor Doctor, burned at Hadley, for the testimonie of the Gospel the 9. of Febr. 1555.

MR. DOCTOR TAYLOR beeing come to *Chelmesford* in the way towards his Martyr-ome, was receiued there of the Sheriffe of *Suff. lke* to conduct him to *Hadley* to be burnt. At Supper the Sheriffe of *Essex* laboured with might & maine to haue
C him

him returne to the vnitie of the
Catholicke Romish church, affir-
ming that that which hee spake
proceeded of a good hart & good
will towards him, and thereupon
dranke to him : The Yeomen of
the Guard also saide, vpon that
condition M. Doctor, we all drinke
to you. When they had all drunk
and the Cup was come to him, he
stayed a while as one studying
what answere he might giue. At
length he spake thus to them, My
Sheriffe, and my Maisters all
hartily thanke you of your good
will. I haue giuen eare to your
words. And to bee plaine with
you, I doe perceiue that I haue
beene deceiued my selfe, and am
like to deceiue a great many
of *Hadley* of their expectation. At
which speach they all rejoyced
yea good M. Doctor said the Sher-
riffe, it is the comfortablest wor-
ye

you spake yet. Why should yee
cast away your selfe in vaine, play
a wise mans part, & I dare warrant
you, you shall haue fauour. And then
they began to pray him to explain
his meaning further vnto them.

Then saide Doctor TAYLOR, I
will tel you how I am deceiued my
selfe, and howe I thinke I shall de-
ceiue a great many. I am as you see a
man that hath a great Carcasse, which I
thought should haue beene buried in
Hadley Charchyard, had I died in my
labors as I well hoped I should haue done:
But therein I see I was deceiued: And
there are a great many of Wormes in
Hadley Church-yard that should haue
had jolly feeding vpon this Carcasse
which they haue long looked for. But
now I know we be deceiued, both I and
they: for this Carcasse must be burnt to
ashes, and so shall they loose their baite
and feeding which they expected.

The same Morning in which

he was called vp by the Sheriffe
 goe to his burning about 3.
 the clocke in the morning, being
 sodainly awaked out of his sound
 sleepe, hee late vp in his bed, and
 putting on his Shirt, hee had these
 wordes, speaking somewhat thick
 after his accustomed maner, *Al*
burson theeues, ah burson theeues, robbe
God of his honor, robbe God of his ho-
nour.

Being risen & tying his point
 hee cast his armes about a ball
 which was in the chamber be-
 tweene M. BRADFORDS bed and
 his, and clasping his hands about
 it, O M. BRADFORD saide he
What a great swing should I giue, if
we were hanged.

Being come within two miles
 of *Hadley*, hee desired to light
 his horse to make water: Which
 done, hee lept and fetcht a frisk
 or twaine, as men commonly do

launsing, why M. Doctor saide
 the Sheriffe, how doe ye now? well,
 thanke God M. Sheriffe said he
 euert better, for nowe I know I am
 almost at home, I lacke but two stiles to
 goe ouer, and I am euen at my Fathers
 house. But M. Sheriffe, shall we not
 goe through *Hadley*? Yes, you shal
 saide the Sheriffe. Then said he, O
 God I thanke thee, that I shall yet once
 ere I die, see my flocke, whome thou
 Lord knowest I haue most dearly loued,
 and truely taught. Good Lord blesse
 them, and keepe them stedfast in thy
 truth.

At the time of his degrading
 by Bishop BONE, being furnished
 fully with all his attyre, according
 to their ridiculous custome, he set
 his hands by his side, walking vp
 and downe, and saide : Howe
 say ye now my Lord, am not I a good-
 foote? Howe say yee my masters?
 If I were now in Cheape, should I not

haue boyes enough to laugh at these
 pish toyes, & toying trumperies? when
 all his trinkets were taken from
 him, hee said, Good Lord deliuer
 mee from you: and going from
 them v^p to his chamber, hee said,
 good Lord deliuer me from you, good
 Lord deliuer me from you.

¶ Iohn Leafe prentise was burnt
 with M. Bradford at one sta
 1555.

THIS IOHN LEAFE a prentise
 one HUMPHREY GAWDY
 lowe Chandler, who was burnt
 with M. IOHN BRADFORD, had
 Bills sent him into the Counter
 Bread-streete after his judgements
 th'one containing a recantation
 th'other his confession: to know
 to which of them hee would sub
 scribe. Hearing first the Bills

his recantatiō read vnto him, (because hee could neither write nor read himselfe) that hee refused: And when he heard th'other reade vnto him, which he liked well of, instead of a pen, he tooke a pinne, and by pricking his hand, sprinkled the blood vpon the saide Bill, willing the reader thereof to shew the Bishop that hee had sealed the same with his blood already.

Richard Woodman after diuerse examinations was burned in June 1557.

THe conflicts which RICHARD WOODMAN had with the fear of death, recorded in his own wordes as followeth.

Then 3. dayes after, my Lorde of Chamberlaine sent 3. of his men to take mee, whose names were DEANE IFFREY, and FRAVNCIS,

I being at plough with my folke
 right in the way as they were
 comming to my house, left
 trusting them of all other, came
 vnto them and asked them how
 they did. And they said they an-
 stered me in the King and Queen
 name, and that I must goe with
 them to my Lord Chamberlain
 their Master. Which wordes made
 my flesh to tremble and quake
 regard the thing was sodaine. *I*
 answered them that I would goe
 with them. Yet I desired them
 goe with mee to my house that
 might breake my fast, and put
 some other geare: And they said
 I should. Then I remembred
 selfe, saying in my heart, why am
 thus afraid? They can lay none euill
 my charge, if they kil me for well doing.
 I may thinke my selfe happie. I reme-
 bred howe I was contented gladly
 before, in that quarrell, and so

continued ever since, and should I now
feare to die? God forbid I should, for
then were all my labour in vaine. So
by & by I was perswaded I praise
God, considering it was but the
frailtie of my flesh which was loth
to forgoe my Wife, children, and
goods: for I saw nothing but pre-
sent death before mine eyes. And
as soone as I was perswaded in mine
hart to die, I regarded nothing in this
world, but was as merrie, glad and
joyfull I praise God as ever I was. This
battaile lasted but a quarter of an
houre, but it was sharper for the time
when death I dare say.

M. Glover.

ROBERT GLOVER had a con-
trarie effect in his troubles as
his owne wordes testifie. Af-
ter I came into prison sayth hee,
Cs and

and had reposed my self a while, I wept for joy & gladnesse my belly full, thus musing much of the great mercies of God, & as it were, saying vnto my selfe, O Lord who am I, whom thou should'st bestowe thus the great mercie, to be numbred among the Saintes, which suffer for thy Gospels sake. And so beholding on the one side my imperfection, vnablenesse, sinfull miserie, and vnworthinesse, and on the other side the greatnesse of Gods mercie, to be called to so high promotion, I was as it were amazed and ouercome for a while with joy and gladnesse concluding thus with my selfe in mine heart, O Lord thou shewest power in weaknesse, wisdom in foolishnesse, Mercie in infirmitie: who shall let thee to choose where and whome thou wilt. As I haue euer Zealously loued the profession of thy word, so haue I euer thought my selfe vnworthie to be partaker of the affliction

afflictions of the same.

The same ROBERT GLOVER, at another time was much discouraged by Satan, not to perseuere in his sufferings, suggesting to him his vnworthinesse to suffer for Christe and his Gospell, but these his suggestions were thus repelled by him. °

What were all those whom God in former time chose to be his witnesses? Were they not men subiect to sinne and imperfection as other men bee? *All* wee saith Iohn haue receiued of his fulnesse. They were no bringers of any goodnesse to GOD: they were altogether receiuers. They chose not God first, but he chose them. They loued not God first, but he loued the, yea when they were enemies to him, & full of sin. He is & will be the same God still. As rich in mercie, as mightie, as readie, as willing to forgie sinnes nowe without respect of persons, as hee was then, and

so will be to the worlds end, to all that
call vpon him. It is no arrogancie
nor presumption in any man to burthen
God with his promise, challenging his
aide and assistance in all perils and dan
gers: Calling vpon him in the Name of
Christ, for whose sake, whosoever com
meth to the Father, is sure to receive
more then he can wish or desire.

I also answered the enemy on
this manner: I am a sinner, and there
fore unworthy to be a martyr. What
then? must I denie GODS word, be
cause I am a sinner, and not worthy to
professe it? What bring I to passe in
doing, but adding sinne to sinne? What
is a greater sinne then to denie the
trueith of Christes Gospell? I might
also by the like reason, forbear to
doe any of GODS commandementes.
Whn I am provoked to pray, the ene
my may say vnto me, thou art not wor
thy to pray, and therefore I shall not
pray. I shall not forbear to steale & c.
because

because I am not worthy to doe any of
GODS commandements. These bee de-
lusions of the Dewill, which must bee o-
uercome by continuance of prayer, and
with the Word of GOD applied accor-
ding to the measure of euery mans gift.

George Wise-heart Gentleman suf-
fered martyrdome for the faith of
Christ Iesus at S. Androwes, the 1.
day of May. Anno 1546.

THIS WISE-HEART a Scottish-
man (rightly so called in re-
gard of that true wisdom of the
Spirit wherewith his heart was fil-
led.) being come to the place of
execution, the hangman came vn-
to him vpon his knees, crauing for
giuenesse of him To whom he an-
swered. *come hether to me.* when he
was come ne him, he kissed his
cheeke and said lo, heere is a signe
that I forgive thee, my heart doe thine
office

office. And by and by he was put
vpon the Gibbet and martyred.

Walter Mille a Scottish Martyre, was
burnt in S. Andrewes for his con-
stant profession of the truth. Ann
1558

WALTER MILLE, a Scottish
Minister, being disturbed
in his prayer in the time of his ex-
amination, hauing ended the same
said, we ought rather to obey God
then Men. I serue one more
mightie, euen the Omnipotent
Lord. And where yee call me
Sr. WALTER, they vsually call me
WALTER, & not S WALTER. I haue
bene one of the Popes Knights too long.

Being threatned with the sen-
tence of death : I know I must die
once faith he, & therefore as Christ
said to IVDAS, *Quod facis, fac citius*
Ye shall know that I will not recant the
truth : for I am come, I am no chaffe

I will not be blowne away with the Wind
nor burst with the flaile : I will abide
both.

M. Patrick Hammilton, a fervent
preacher of the Worde, after his re-
turne out of Germanie was accu-
sed by Cardinall Beton, and in a
furie was burned in S. Androwes,
the first daye of March, Anno
1527.

MR. PATRICK HAMMILTON
being in the fire, was heard
by certaine faithfull men of credit
then aliue, there to cite and ap-
peale the blacke Frier CAMPBELL
that accused him, to appeare before
the high GOD as generall Judge of all
men, to answer to the innocencie of his
death, and whether his accusation were
iust or no, betweene that and a certaine
day of the next Moneth, which he there
named.

Moreover, by the same witness it was testified, that the saide Frier died immediately before the same daye calmly without remorse of conscience that he had persecuted the poore Innocent.

Robert Farrar.

BISHOP FARRAR being visited by a knights son called RICHARD IONES a litle before his death, the said RICHARD seemed much to lament the painfulnesse of the death he had to suffer. To whom the Bishop answered, that if hee sawe once to stirre in the paines of his burning, hee should giue no credit to his Et. ne. And as he said, so he right well performed the same: For so patiently hee stood, that he neuer moued but euen as hee stood holding up stumpes of his hands, so he still contin

and, till one Richard Gravell with a
 knife dashed him vpon the head, and so
 strooke him downe into the fire.

Rawlins Whight a fisher, burned for
 the testimonie of Christs Gospell, at
 Cardiffe, in Wales, in March,
 Anno 1555.

THIS WHIGHT a fisher-man, a
 very aged man in the town of
 Cardiffe in Wales, grew very expert
 in the Scriptures by the helpe of a
 little boy he had, being his owne
 Sonne, who daily read the same to
 him euery night after supper, Som-
 mer and Winter, and now & then
 some other good Booke. In which
 kinde of vertuous exercise the old
 man had such delight & pleasure,
 that as it seemed, he practised him-
 self rather in the study of the scrip-
 ture, then in the trade or Science
 which before time he had vsed: so
 that

that RAWLINS within few yeares
in the time of King EDWARD, by
the help of his litle boy, as a special
Minister no dout apointed by God
for that purpose, profited & went
forward in such sort, that he was
not onely able to resolute himself
touching his former blindnes and
ignorance (for by all likelihood
hee was before King EDWARD
dayes a Papist) but was also able
to admonish and instruct oth
thers. So as when occasion ser
ued, hee would go from one place
to another, visiting such as he had
best hope in. And thus in that
Countrey became a notable prom
fessour of the trueth, beeing at all
times and in all such places, now
without the helpe of his litle Boy.
And to this his industrie GOD
added to him a singular gift of me
morie, so that by the benefit
thereof, he could and would de
the

that in alleadging and rehearsing
the text, which men of riper
knowledge by their notes and o-
ther helpes of memorie, could
hardlie accomplish. In so much
that vpon alleadging some part of
Scripture, hee was able very often
to cite the Booke, the leafe, yea, &
the very sentence: such was the
wonderfull worke of GOD,
in this simple and vnlearned Fa-
ther.

In the dayes of Queene MARIE
it fell out, that GOD called him
not onely formerly to belecue
in him, but then to suffer for
his sake, in which his sufferings,
the LORD endued him with in-
vincible constancie, in so much
as beeing convented before the
Bishoppe of *Landaffe*, the Bishoppe
would needs with his company fall
to prayer in his Chappell, to see
[as he saide] if GOD would turne
the

the poore Mans heart: which *Rawlins* hearing, saide, now you deal well my Lord and like a good Bishop indeed. Go to therefore my Lord pray you to your God, and I will pray to my God, I know that my God will heare my prayer, & performe my desire By and by the Bishop and his men fell to prayer And *RAWLINS* turning him to pew somewhat neere, fell down upon his knees, couering his face with his hands. Being all risen from prayer, The Bishop said, now *Rawlins* how is it with thee? wilt thou reuoke thine opinions or no Truly said *Rawlins*, my Lord, *Rawlins* you lift me, and *Rawlins* you fin me, and by *GODS* grace, *Rawlins* will continue

The Bishop seeing his prayer tooke none effect, was perswaded by some about him (before he read the Sentence) to haue a Mass think

ing that God would thereby work
some miracle on the old man, whē
RAWLINS heard the sacring Bell
ring(as the vse is)he rose out of his
place,& came to the Quier doore
and,there standing a while turned
himselfe to the people, speaking
these words, *Good people, if there be
any brethren amongst you, or at the
last,if there be but one brother amōgst
you, let that same one beare witnes at the
day of judgement, that I bow not to this
idole, meaning the hoste the Priest
held ouer his head.*

Hearing that the time of his
burning drew neere, he sent to his
wife, willing her to prouide him
his wedding garment, in which hee
meant to be burned, meaning his
shirt. Beeing brought out of prison
and seeing himselfe guarded with
great companie of bills & gleaues
he said, *alas, what needs all this adoe? I
will not start away by G O D S grace?*
but

but with all my heart and minde, I ge
vnto G O D most heartie thanks i
hath made mee Worthie to abide all
for his holy Names sake.

At the sight of his Wife & Ch
dren whom he saw in the way as
went to bee burnt , it so pierce
his heart , that the teares trickled
downe his cheekes : but sudden
misliking his infirmitie, he began
to bee angrie with himselfe, and
striking himselfe on the brest with
his hand, vsed these wordes, O
flesh, stayest thou mee so ? Wouldest
thou faile preuaile ? Well, I tell thee
what thou canst , thou shalt not fe
G O D S grace get the victorie.

When hee came to the sight
the stake, he set himselfe forward
very boldly, but in going toward
it, he fell downe vpon his knees
kissed the ground, and in rising
gaine, the earth a litle sticking
pon his nose, he saide these words

Earth vnto Earth, and dust vnto dust,
 thou art my Mother, and vnto thee
 all I returne. Then went he cheer-
 fully and very joyfully vnto the
 stake, setting his backe close vn-
 to it, and when he had stood there
 a while, casting his eye vpon the
 reporter of this historie, and call-
 ing him to him, saide, I feele
 a great fighting betwene the Flesh
 and the Spirit, and the Flesh would
 very faine get the Masterie: And there-
 fore I praye, if you see mee any thing
 tempted, holde vp but your finger to
 mee, and I trust I shall remember my
 life.

The Reporter.

Here was obserued in this
 good Father going to his
 death, and standing at
 the Stake, a wonderfull
 change in nature. For whereas
 hee

he was wont before to goe stooping, or rather crooked through the infirmitie of age : and hauing a sad countenance, & feeble complexion, and withall a feeble and soft voyce and gesture : Now he went and stretched vp himselfe, bare withal a most pleasant countenance, not without great courage, both in speech and behaviour.

Thomas Spurdance, *one of Queen Maries Domestickes was burned at Codnam, in Suffolke, in November. Anno 1557.*

THIS SPURDANCE being asked of the Bishop when he was at masse, and receiued the ceremonies of the Church, answered, Neuer said he since I was born. No? said the Bishop, how old art thou?

He said, I thinke forty.

Why, howe vsed you your selfe

40. yeeres agoe said the Bishop?

As ye doe now, said he.

And euen nowe quoth the Bi-

shop, he said, he vsed not the cere-
monies since he was borne.

*No more I haue my Lordsaide hee
since I was borne againe. Iohn 3.*

*Elizabeth Folkes burned at Col-
chester the 2. of August 1557.*

ELIZABETH being examined if
she beleued not that Christs
body was in the Sacrament Sub-
stantially and really, *yes saith shee I
beleue it is a reall iye, and a substanti-
all iye indeede.*

D

Iulius

Julius Palmer a learned yong man
burnt in Iuly 1556.

PALMER shewing his vnmoue-
ble constancie in standing
the truth, and being now ready
yeelde vppe his life for the same
trueth, Sr. RICHARD ABRIDGE
said vnto him, Wel PALMER said
the Knight, I perceiue that one
vs two must be damned, for we
of 2, sundrie faiths, and sure I
there is but one Faith that leade
to life and saluation.

Pal. O sir I hope that both of
shall be saved.

Brid. How may that be PAL-
MER?

Pal. Very well sir. For aske
hath pleased our Mercifull Saviour
according to the Gospels parable, Fa-
call me at the third houre of the day
in my flowers, at the age of 20
yeer

Of Martyrs.

19

yeeres, euen so I trust he hath called & will call you at the 11. houre, in this your old age, and giue you euerlasting life for your portion.

Brid. Sai'st thou so? Well PALMER well, I would I might haue thee but one month in my house, I doubt not but I would conuert thee, or thou shouldest conuert me,

¶ Bradbegs Wife burnt at Canterbury the last of Iune 1557.

THIS good woman had two children named *Patience* and *Charitie*. At the time of her condemnation she told the Bishop that if he would needes burne her yet she trusted he would take and keepe *Patience* and *Charitie*, (meaning her two children) Nay by the Faith of my body saith the Bishop will I not: I wil meddle with neither of them both.

D 2

¶ Iohn

John Frith Preacher and constable
Mariyrewas burnt in London
Anno, 1553.

JOHN FRITH after much trouble,
 being at length sent for
 Croydon from the tower to appear
 before the Archbishop of Canterburie,
 THOMAS CRANMER, sitting
 there with other Bishoppes, to receive
 his last doome, was earnestly
 laboured withall by one of his
 Gentlemen, and his Porter, who
 were the messengers that set him
 to free himselfe out of the Bishopps
 hands. For they greatly lamented
 FRITHS case, being sure if hee
 came to Croydon hee would be call
 away, such was his constancie in
 regard whereof vpo Brislow Cause
 the Gentleman plotted a way for
 FRITH to escape, and drew the Port
 er to his part. In the end they ac
 quainted

quaint FRITH with their purpose,
 who with a smiling countenance
 made the this answere, *And is this*
the effect of your secret consultation so
long continued betwene you? Surely you
have lost a great deale more time then
this ere now: and so are ye like to doe at
this time, for if you both should leave
me heere alone, & should go tell the Bi-
shops that you had lost Frith, and that
he had escaped away from you, I would
surely follow you as fast as I could, and
should bring them newes of Friths fin-
ing. Doe ye thinke (said he) I am a-
 fraid to declare mine opinion to the Bi-
 shops of England in a manifest truth?

Agnes Bongeor burnt at Col-
 chester in September. 1557.

THis deare Seruant of Christe,
 being condemned to be bur-
 ned, had prepared her selfe to
 go with her fellow Martyrs to the

stake, the same morning they were
but it was her happe of al the rest
to bee kept backe, in regarde her
name was wrong written, to witte
AGNES BOYER, for AGNES BONA
GEOR: What piteous mone the
good woman made, how bitter
she wept, what strange thoughts
came into her mind, howe naked
and desolat she esteemed her selfe
into what plunge of dispaire and
care her poore Soule was cast: all
was lamẽtable to behold, because
shee went not with her fellowes to
giue her life in the defence of
Christe and his Gospell, for of
things in the world shee least ex
pected this restraint. For the
very Morning in which shee was
kept backe from burning, she had
put on a Smocke which shee had
prepared onely for that purpose
and also hauing a litle infant suck
ling on her, shee likewise sent
her
aw

away to another Nurse: So little
looked she for life. Being in this
great perplexitie of minde, a
friende of hers came to her, de-
manding of her whether ABRA-
HAMs obedience was accepted be-
fore God, for sacrificing his sonne
ISAAC, or in that hee would haue
offered him, vnto which shee
made this answere, I knowe that
ABRAHAMs will before God was
allowed for the deed for he would
haue done it, if the Angel of the
Lord had not stay'd him: but I said
that I am vnhappy, the Lord thinkes
me not worthy of this dignitie, &
therefore ABRAHAMs case and
mine is not alike.

Friend. Why? you were resolu'd
to go with your company if God
had beene so pleased.

Agnes. Yes with all my heart,
& for that I went not with them,

it is my chiefest griefe.

Friend. Deare sister I pray thee consider ABRAHAM and thy self well, and thou shalt see, thou nothing differest from him at all.

Agnes. Alas sir, there is a far greater matter in ABRAHAM than in me: for ABRAHAM was tried with the offering of his Child, but so am not I: our cases therefore are not alike.

Friend. Good sister weigh the matter indifferently: ABRAHAM I grant would haue offered his own Son: and haue not you done the like in your litle sucking babe which you were content to part with? But consider that where as Abraham was commaunded but to offer his Sonne, you are heauie and perplext because you cannot offer your self which goeth some what more neere you then Abrahams obedience did, and therefore in Gods sight & acceptation

assn.

Assuredly no lesse allowed. After which
 talke betwene the she began a litle
 to stay her selfe and gaue her selfe
 wholly to the exercises of prayer &
 reading, wherein she found no litle
 comfort, waiting for the time of
 her Martyrdome, which at length
 she obtained.

Thomas Hudson *burned in Can-
 terburie with other five Martyrs
 the 15. of Iannarie 1519.*

SEAMAN, CARMAN, and HUD-
 SON, beeing all three fastened
 to the stake in a pit called the Lo-
 ards pit without Bishops. gate in
 Norwiche: HUDSON suddainely slip-
 peth from vnder the chaine from
 his two fellowes, to the wonder
 of many, whereby arose much
 doubtfulnesse in mens minds. But
 sweet HUDSON felt not his Christ.
 He felt more in his heart and con-
 science, then they could conceiue
 of. In the meane while his two

companions at the stake cried out
to him to comfort him, what they
could: exhorting him in the bow-
els of Christ, to be of good com-
fort. But alas good soule he was
compassed (God knoweth) with
great dolour and griefe of mind
not for his death, but for lacke
feeling the comfort of the holy
Ghost, the Comforter. And there-
fore being very carefull, he hum-
bly fel on his knees praying veh-
emently & earnestly vnto the Lord
who at length according to his
mercies of olde sent comfort, and
then rose hee with great joy, as a
man new changed euen from death
to life, saying, *Now I thanke God
am strong and passe not what man can
doe vnto me.* So went he to the stake
to his fellowes againe, who all suf-
fered together most joyfully.

Rog

oger Holland marchant taylor at London, being first an insolent youth but after his conuersion died a cōstant Martyr at Smithfield 7uly 1558.

HOLLAND hauing leaue giuen him to speake after sentence pronounced by BONER B. of Londō, uttered these words. I tolde you euen now that your authority was frō God, & that by his sufferāce you do these things: and nowe I tell you, God hath heard the praiers of his seruants, which hath bin poured out with teares for his afflicted Church which dayly you persecute, as now ye do vs. But this I dare be bold in God to say, (which by his spirit I am moued to speake) that God will shorten your hand of crueltie, that for a time you shal not molest his Saints: & this shal you in short time well perceine my deare brethren to bee most true: for after this day in this place, shall there not bee

any by him (Boner he meanes) put to the
trial of fire and Faggot. And after
that day, was there neuer any that
suffred in *Smithfield* for the testimonia
nie of the Gospel God be thanked

This was spoken in Iune 1558. & Queen
Mary died September following.

¶ William Pickes burnt at Braintree
ford the 14 of Iulie 1558,

William Pickes somewhat
before his apprehension
went into his Garden & took with
him a Bible of Rogers translation
where he sitting wth his face toward
the South, reading on the said Bi-
ble, suddely fel down vpon his Booke
betwene 11. & 12 a clock at noon
4. drops of fresh blood, not know-
ing from whence they came. The
seeing the same was sore astonished
& could by no meanes learne from
whence they should fall: & wiping
out one of the droppes of blood
with his finger, called his Wife

Said, In the vertue of God's wife what meaneth this? Will the Lord haue 4. Sacrifices? I see wel enough the Lord will haue blood. His will be done, & giue me grace to abide the trial. Afterward he looked dayly to be apprehended of the Papists which came to passe accordingly.

PREST'S Wife burned at Exeter, enduring with great courage and constancie, in November. Anno, 1558.

ONE PREST'S Wife of Exeter, being asked of the Bishoppe whether shee had an husband and Children, or not, answered, I haue an husband and Children, and I haue them not. So long as I was at libertie, I refused neither husband nor Children: but standing heere as I doe in the cause of Christ and his trueth, where I must either forsake Christ, or my husband, I am content to sticke onely to Christ my spirituall Husband, and to forsake the other.

Being

Being oftentimes offered money to relieue her necessities, shee would for the most part refuse it; saying, *That she was going to a Countrey, where Money beares no masterie.*

Elizabeth Yong beeing nync times examined before the Catholicke inquisitours, at length by GODS good prouidence escaped their bloody bands. *Anno 1558.*

ELIZABETH YONG being committed to close prison, the keeper was charged by Doctor MARTIN in her hearing, to giue her one day bread and another day water, to which shee made this answere, *If you take away my meat, GOD I trust will take away my hunger.*

John Cardmaker suffered martyrdom at Smythfield, the 30. of May *Anno 1555.*

MR. CARDMAKER disputing with one about the Reall presence, asked the partie whether the Sacrament whereof hee spake had a beginning or no. Which he affirmed. The said M. CARDMAKER thus inferred thereupon: *If the Sacrament* (said he) *as you confesse haue a beginning and an ending, then it cannot be GOD : for GOD hath neither beginning nor ending , and so* willing him to note it well, hee departed from him.

John Bradford.

MR. BRADFORD beeing solicited by one PERCIVAL CRESWELL to make sute for him after many wordes, said.

Cres. I pray you let mee labour for you,

Brad.

Brad. You may doe what you will.

Cres. But tell me, what fute should make for you.

Brad. Forsooth that that you will doe, doe it not at my request for I desire nothing at your hand. If the Queene will giue me life, I will thanke her. If she will banish me, I will thanke her. If she will burne me, I will thanke her. If shee will condemne mee to perpetuall prison, I will thanke her.

¶ Out of a Letter of Bradfords,
to Cranmer, Ridley, and
Latimer.

THIS day I thinke, or to morrow at the vtermost. Hearty HOOPER, sincere SAVNDERS, and trustie TAYLOR, end their course, and receiue their Crowne. The next am I which houely looke for the porter to open me the gates after them, to enter in to the desired rest.

Thomas

Thomas Cranmer Arch-bishop of
Canterbury, burned at Oxford,
for the confession of Christs true
doctrine, thrusting his hand first into
the fire where-with he had subscri-
bed his former recantation, the 21.
of March. Anno 1556

Such was the patience & mild-
nesse of that worthy Martyre
THOMAS CRANMER towards his
enemies, that it was growne to a
proverbe: Doe my L. of Canterbu-
ry a shewd turne, and then you may be
sure to haue him your friend, for your
labour while you live.

'Lawrence Saunders.'

Out of a Letter written
to his Wife.

TO number the mercies of
GOD vnto me in particular,
were to number the drops of wa-
ter which are in the Sea, the sands
on

on the shore, the starres in the skye
 O my deare Wife, and yee the reioyces
 of my friends, reioyce with mee
 say, reioyce with thanksgiuing for
 this my present promotion, in that
 I am made worthy to magnifie my
 God, not onely in my life by my
 slowe mouth, and vncircumcised
 lippes, bearing witnesse vnto his
 trueth : but also by my blood to
 seale the same to the glory of my
 GOD, & confirmation of his true
 Church. And as yet I testifie vnto
 you, that the comfort of my sweet
 Christ, doeth drine from my fantasie the
 feare of death. But if my deare Husband
 Christ doe for my tryall, leaue me
 alone a litle to my selfe, alas, I knowe
 in what case I shall be then : but if for
 my prooffe he do so, yet am I sure hee will
 not be long or farre from me. Though he
 stand behind the wall & hide himselfe
 Salomon saith in his mystical song, yet
 will he peep in by a crese to see how I doe
 He

skye is a very tender-hearted Ioseph
rough he speake roughly to his brethren
need handle them hardlie, yea & threaten
g forieuous bondage to his best beloved
themeniamin: yet can he not contain him-
elfe from weeping with vs, & upon vs
with falling on our neckes, and sweetly
kissing vs, Such, such a brother is our
Christ vnto all, &c.

¶ Out of another Letter to
his Wife.

WE be shortly to be dispat-
ched hence to our good
Christ, Amen, Amen. Wife, I wold
haue you to send me my Shirt: you
know whereunto it is consecrated,
yet it be sowed down on both sides
of for not open. O my heauenly Father,
look vpon me in the face of thy Christ, or
else I shall not be able to abide thy coun-
tenance, such is my filthinesse. He wil do
ye, & therefore I will not be afraid what
sinne, death, hell and damnation, can doe
Against me

Out

¶ Out of a Letter Written by M.
Robert Glover, the same
morning hee was
burned.

OH deare brother whome
I loue in the Lord, beeing lo-
ued also of you in the Lord, be
merrie & rejoyce for me, now rea-
die to go vp to that mine inheri-
tance, which I my selfe indeed am
most vnworthie of, but my deare
Christ is worthy, who hath purcha-
sed the same for me with so deare
a price. Oh wretched sinner that
I am, not thankfull vnto this my
Father, who hath vouchsafed me
worthy to be a vessell vnto his ho-
nour! But O Lord, now accept my
thanks, though they proceed out of a (not
enough) circumcised heart. Salute all
that loue vs in the trueth, GODS
blessing be with you alwayes Amen
Euen now towards the offering vp of
burnt

burnt Sacrifice. O my CHRIST helpe, or
I se I perish,

Bishop Hooper.

Out of a Letter consolatory, which
he wrote to certain godly brethren
take in Bow Church-yard at pray-
er, & laid in the Counter in Bread-
streete.

Remember what lookers on
you haue to see and beholde
you in your fight, God and all his
holy Angels, who are ready al-
waies to take you vp into Heauen,
if you be slaine in his fight, Also
we haue standing at your backes al-
the multitude of the faithful, who
shall take courage, strength, and
desire to follow such noble & va-
nant Christians as you be. Be not
fraid of your aduersaries: for hee
that is in you is stronger then hee
that is in them. Shrinke not al-
though it be paine to you: your
trials be not now so great, as here-
after

after your ioyes shall be. Read the comfortable chapters to the *Reb* 8.10.15. *Heb.* 11.12. And vpon your knees thanke God that euer you were accounted worthy, to suffer any thing for his names sake. Read the second of *Lukes* Gospell, and there you shall see how the Shepherds that watched vpon the Sheep all night, as soone as they heard that CHRIST was borne at *Bethleem*, by and by they went to see him. They did not reason or debate with themselves who should keep the Wolfe from the sheepe in the meane time, but did as they were commanded, & committed their Sheep vnto him, whose pleasure they obeyed. So let vs, now we be called, commit all other things to him that calleth vs. *Hec* will heed that all things shall be well. *He* will helpe the Husband, he will comfort the Wife. *He* will guide the Seruaunt

He will keepe the house, hee will preserve
the goods. Yea, rather then faile, if it
should be vndone, he wil wash the dishes
and rocke the Cradle. Cast therefore all
your care vpon him, for hee careth for
you.

Out of another Letter of M. Hoo-
pers to his friends, perswading them
to constancie.

It was an easie thing to holde
with Christ whiles the Prince &
the world held with him, but now
the world hateth him, it is the true
epuyall who be his. In the name and
the vertue then of his holy Spi-
rit, prepare your selues to aduersi-
ty & constancie. Let vs not run a-
way when it is most time to fight.
Remember none shal be crowned
but such as fight māfully. You must
turne al your cogitatioñs frō the peril
you see, & mark the felicity that follows
the perill: either victory of your enemies

in

in this World , or else a surrender
 ever of your right in the inheritance
 come. Beware of beholding too much
 felicitie or miserie of this World: for
 consideration and too earnest love
 feare of either of them draweth from
 God. Think With your selues : the fel-
 citie of the World is good : but yet not
 otherwise then it standeth with the
 honour of GOD. It is to be kept: but
 so farre forth as by keeping of it we
 not GOD. It is good abyding and tar-
 ing still among our friends heere :
 yet so that we tary not there-wit hall
 Gods displeasure, and to dwell herea-
 ter with deuils in fire cuerlasting.
 There is nothing vnder GOD but it
 be kept, so that GOD beeing aboue
 things we haue, be not lost.

Of Adversitie iudge the same. Long
 imprisonment is painfull, but yet liber-
 ty upon euill conditions is more painefull.
 The prisons stinke : but yet not so much
 as sweet houses Whereas the feare an

true honour of God lacketh: losse of
 good is great, but losse of Gods grace
 and fauour is greater. I must be alone
 and solitarie: it is better to be alone, and
 haue God with me, then to be in compa-
 nie with the wicked, and want his pre-
 sence. I am a poore simple creature,
 and cannot tell howe to answeere before
 such a great sort of Noble and learned
 men: it is better to make answeere before
 the pompe and pride of wicked men, then
 to stand naked in the sight of all hea-
 uen and earth, before the just God at
 the latter day. I shall die then by the
 handes of the cruell man: hee is blessed
 that losseth his life full of miseries, and
 findeth the life of eternall ioyes. It is
 paine and grieve to depart from life and
 friendes: but yet not so much as to de-
 part from grace and heauen it selfe. Fe-
 licitie nor aduersitie then can ap-
 peare to bee great, if it be wayed
 with the joyes or paine of the life
 to come.

The last will and testament of Doctor Rowland Taylor.

I Say to my Wife and to my children The Lorde gaue you vnto me, and the Lorde hath taken mee from you, and you from me: blessed be the name of the Lord. I beleue they are blessed that die in the Lord, God careth for sparrows, & for the hairs of our head. I haue euer found him more faithful and fauourable then is any father or husband. Trust ye therefore in him by the meanes of our deare Saviour Christs merites: beleue, loue, feare and obey him: pray to him, for he hath promised to helpe. Count me not dead, for I shall certainly liue, and neuer die. I goe before you, and you shall follow after to our long home. I goe to the rest of my children, SUSAN, GEORGE, ELLEN, ROBERT, ZACHARIE: I haue bequeathed you to the onely omnipotent,

I say

I say to my deare friendes of *Hadley*, and to all other, which haue heard mee preach: that I depart hence with a quiet conscience as touching my doctrine: for the which I pray you thanke God with mee, for after my small talent, I haue declared to you those lessons I gathered out of Gods blessed booke the Bible. If I therefore or an Angell from heauen should preach vnto you any other Gospel then that yee haue receiued, Gods great curse vpon that preacher.

Beware for Gods sake, that yee deny not God, neither decline from the word of Faith, lest God decline from you, and so ye doe euerlastingly perish.

*For Gods sake beware of Poperie, for though it appeare to haue in it vni-
tie, yet the same is in vanitie, and An-
tichristianitie, and not in Christs faith
and veritie.*

Beware of the sinne against the
holy Ghost, now after such a light
opened so plainely and simply
truly, throughly, and generally to
all *England*.

The Lord grant al men his good
and holy spirite, increase of his
wisedome, contemning this wicked
world, heartie desire to be
with God, and the heauenly com-
panie, through Iesus Christe our
onely Mediatour, Aduocate, righte-
ousnesse, life, sanctification, and
onely hope. Amen, Amen, pray
pray.

ROVLAND TAYLOR departing
hence in sure hope without
doubting of eternall saluation
I thanke God my heauenly Fa-
ther through his Sonne Iesu
Christ my certaine Sauour.

¶ John Warren burnt at Smithfield
the 30. of May 1553,

IN the confession of his Faith
hath this sweet speech, Without
Christ no heavenly gift is given, nor
sunne so given.

John Warren Vpholster.

¶ Alice Binden a constant Martyre
of the Parish of Staple Hurst in
the County of Kent was burnt at
Canterburie the 19 of Iune 1557.

Shee beeing at the stake, tooke
foorth a shilling of Philip and
Mary, which her father had bow
ed & sent her (when she was first
sent to prison) desiring her Bro-
ther (there present) to returne the
same to her father againe, with o-
bedient salutations: & to tell him

It was the first piece of money that he sent her after her troubles began, which (as she protested) she had kept, and now sent him: to doe him to understand, that she neuer lacked money while she lay in prison.

And yet what extremity she endured in prison, this briefe Relation following may testifie, Her cōstancie being such in the profession of the truth, that she could no way be remoued from it, her fond husband (who first had procured her imprisonment, and had also taken money of the Constable to carrie her to prison himselfe) told the Bishop that she had a brother called RICHARD HALE, whom his Lordshippe could keepe from her, she would turne: for he comforteth her (saide hee) and giueth her money, and perswadeth her not to relent.

This counsell beeing as soon
appre

apprehended as tendered, was forth with put also in execution. For thereupon the Bishoppe gave commaundement she should bee committed to his prison called *Mundayes hole*, giuing also strait charge that if her Brother at any time came at her, he should be laid hold on.

This prison was within a Court where the Prebends Chambers were, beeing a vault beneath the ground, and the window beeing inclosed with a pale, of height by estimation 4. foot and a halfe, and distant from the same three foote, so that she looking from beneath might onely see such as stood at the pale. Her brother in the meane while sought her, with no lesse danger of life, then diligence. But in regard of many impedimēts he could neuer know where she lay til comming by Gods vnsearchable

providence very earely thither in a Morning, (her Keeper beeing then gone to Church to ring, for hee was Bel-ringer) chanced to heare her voyce as she powred out her sorrowfull complaints vnto God, saying the Psalmes of *David* in which place he could none otherwise relieue her, but by putting money in a loafe of bread, & sticking the same on a pole, & so reached it vnto her: for neither with meat nor drinke could he sustaine her. And this was five weeks after her comming thither. All which time no creature was known to come at her, more then her keeper.

Her lying in that prison was onely vpon a litle short straw, betweene a paire of stocks & a stone wall: beeing allowed 3 farthings a day, that is a halfe penie bread, & a farthing drinke : neither could

she get any more for her money: wherefore she desired to haue her whol allowāce in bread, & vsed water for her drinke. Thus did she lye 9, weeks, during all which time she neuer changed her apparel: whereby shee became at the last a most pitcous and lothsome creature to behold.

At her first comming into this Place, she did grieuously bewaile her state with great sorrowe and lamentation, reasoning thus with her selfe: *Why her Lord God did with so heauie iustice suffer her to be sequestred from her louing fellowes, into so extreame miserie.* In these dolorous mournings did shee continue, till on a night, as shee was in her sorrowfull supplications, rehearsing this verse of the Psalme: *Why art thou so heauie O my soule? And againe The right hand of the Lord can change all this:* shee receiued comfort in

the midst of her miseries: and after that, continued very joyfull vntill her deliuerance from the same.

In March following 1557. the Bishop called her before him: demanding of her whether shee would goe home and goe to Church or no, promising her great fauour if shee would be reformed.

To whom she answered, *I thinke and am thoroughly perswaded by the great extremitie that you haue already shewed me, that you are not of God, neither can your doings be godly, and I see saith she, that you seeke my viter destruction, shewing how lame she was of the cold shee had taken, and for lacke of food while she lay in that painfull prison.*

Then did the Bishoppè deliuer her from that filthie hole, and sent her to *Westgate*, where after shee had bene changed, and for a while bene cleane kept, her skinne did wholly

wholly pill and scale off, as if shee had beene poysoned with some mortall venome, where she continued till the 19. of Iune, on which day she was bereaved of life by the terrible fire.

One thing more touching this good woman is to bee noted, that while she was in prison, she practised with a prison fellowe of hers, the Wife of one POTKIN, to liue both of them with 2. pence halfe-penie a day, to trie thereby how well they could sustaine penurie & hunger before they were put to it, for they had heard, that when they should remoue from thence to the Bishoppes prison, their allowance should bee but 3. farthings a day a piece, and thus they liued 14. daies ere she was remoued.

Thomas Wats Preacher his farewel
to his Wife and children, who was
burnt at Thelmesford the 10 of
May 1555.

After his priuate praier made
to himselfe, hee came to his
Wife & 6. children being there, &
said theie words in effect: Wife and
my good children, I must now depart a
way frō you. Therefore henceforth know
I you no more, but as the Lord hath gi-
uen you vnto mee, so I giue you againe
vnto the Lord, whome I charge you ser-
ue you obey, and feare him: & beware you
turne not to this abominable Papistrick,
against the which anon you shal see me
by Gods grace giue my blood. Let not
the murthring of Gods Saints cause
you to relent, but take occasion thereby
to be the stronger in the Lords quarrell,
& I doubt not but he will be a merciful
Father vnto you. In the end he bade
them farewel, and kissed them all,
and was caried to the fire.

¶ Bradfords

Bradfordes mementoes to the
Lord Russell. afterwarde called the
good Earle of Bedford.

Remember LOTS Wife which loo-
ked backe. Remember that none
are Crowned, but such as strive lawfully.
Remember FRANCIS SPIRA. Re-
member that all you haue, is at Christs
commandement. Remember he lost more
for you, then you can lose for him. Re-
member that it is not lost which you
lose for his sake, for you shall finde
much more heere, and else-where. Re-
member you shall die, when, where, and
how, ye cannot tell. Remember that
the death of sinners is terrible. Remem-
ber that the death of Gods Saints is pre-
cious in his sight. Remember the mul-
titude goeth the wide way, which wyn-
deth to ~~destruction~~. Remember the straight
way, which leadeth to life, hath but fewe
travellers. Remember Christ biddeth
you

you enter in thereat. Remember he that trusteth in the Lorde, shall receiue strength to stand against all the assaults of his enemies.

Bee certaine all the haire of your heade are numbred. Bee certaine, your good Father hath appointed your bounds, ouer which the deuill dare not looke. Commit your selfe to him: he is, hath bene, and wil be your keeper. Let Christ bee your mirke and scope to pricke at: Let him be your patterne to worke by: Let him be your ensample to follow: giue him as your heart, so your hand: as your minde, so your tongue: as your Faith, so your feete: And let his Worde be your Candle to goe before you in all matters of Religion. Blessed is he that Walketh not to these Popish prayers, nor standeth at them, nor sitteth at them: glorifie GOD both in soule and body.

Rise

¶ *Fifeteene short sentences left by
ROBERT SMITH Martyre . 10
ANNE SMITH his Wife.*

1 **S**eeke first to loue GOD deare
Wife with your whole heart,
and then it shall be easie for you to
loue your neighbour.

2 Bee friendly to all creatures,
but especially to your own Soule.

3 Bee alwayes an enemy to the
deuil and the world, but chiefly to
your owne flesh.

4 In hearing of good things,
joyne the eares of your head and
heart together.

5 Seeke vnitie and quietnesse
with all men , but specially with
your conscience: for it will not ea-
sily be pacified.

6 Loue all men , but specially
your enemies

7 Hate the sinnes that are past,
but

but especially those to come.

8 Be as ready to further your
nemie , as hee is to hinder you
that ye may be the Child of God

9 Defile not that which Chri
hath cleansed , lest his blood be
laid to your charge.

10 Remember that God hat
hedged in your tongue with the
teeth and lips, that it might spea
vnder correction.

11 Be ready at all times to loo
to your brothers eye , but espec
ally to your owne eye. For he tha
warneth another of that hee him
selfe is faultie , giueth his neigh
bour the cleare Wine , and him
selfe the dregges.

12 Beware of riches and world
ly honour: for without vnder stan
ding, prayer & fasting it is a snare
& like to consuming fire of which
if a man take a litle it will warme
him, but if too much, it will consume
sume

sume him.

13 Shewe mercie to the Saints
for Christs sake , and Christ shall
Godward you for the Saints sake.

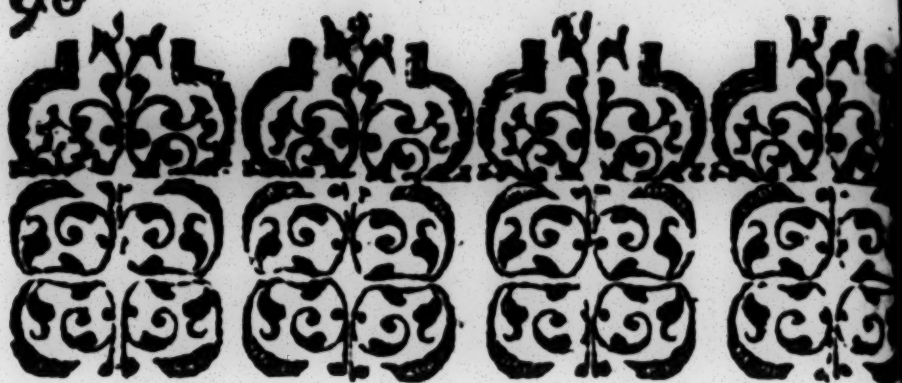
14 Among all other prisoners
I beseech your owne Soule : for it is in-
closed in a perillous prison.

15 If you loue God, hate euill.
th&c.

Your Husband
RO. SMYTH.

If yee will meete
With me againe,
For sake not Christ
for any paine.

CER-



CERTAIN

DEVOTE PRAYERS

which some of the godlie

*Martyrs made at the houre of
their death.*

¶ *The prayer which M. HOOPER
Bishop of Glocester, made at his
death.*

I O R D, saide he, I
am hell, but thou
art Heauen : I am
swill and a sinke of
sinne, but thou art
a gracious GOD, and a mercifull
Saiour and Redeemer. Haue
mer-

mercies therefore vpon mee most
miserable and wretched offender,
after thy great mercie, and accor-
ding to thine inestimable good-
nesse: thou art ascended into Hea-
uen, receiue mee, Hell, to be parta-
ker of thy joyes, where thou sittest
in equall Glory with the Father.
For wel thou knowest Lord, wher-
fore I am come hither to suffer, &
why the wicked do persecute this
thy poore seruant: not for my sins
and transgressions committed a-
gainst thee, but because I will not
allowe of their wicked doings, to
the contaminating of thy blood,
and to the deniall of the know-
ledge of thy trueth, wherewith it
did please thee by thy Holy Spirit
to instruct mee: the which with as
much diligence as a poore wretch
might (being called thereto) I haue
set forth to thy glory. And wel thou
seest my Lord & God what terrible
pains

pains and cruell torments be here prepared for thy poore Creature. O such Lord as without thy strength none is able to bear or patiently passe. But al things that are impossible with man, with thee are possible. Therefore strengthen mee in thy goodnesse, that in the fire I break not the bounds of patience, or else asswage the terrour of the paines, as shall seeme most to thy glory.

Here the partie who heard thus much of his prayer, being espied of the Major was commanded away, and could not suffered to heare no more.

¶ *The prayer of Doctour CRANMER Arch-bishop of Canteburie when it was thought he would have made his Recantation.*

O Father of Heauen: O Sonne of GOD, redeemer of the world

world : O holy Ghost three per-
 sons, and one GOD haue mercie
 vpon me most wretched Catiue,
 and miserable sinner: I haue offen-
 ded both against Heauen & Earth
 more then my tongue can expresse
 Whether then may I goe, or whi-
 ther should I flee? To heauen I am
 ashamed to lift vp mine eyes, and
 in Earth I finde no place of refuge
 or succour. To thee therefore O
 Lord do I run, to thee do I hum-
 ble my selfe, saying, O Lord my
 GOD, my sinnes be great, but yet
 haue mercie vpon me for thy great
 Mercie. The great mysterie, that
 GOD became Man, was not
 wrought for small or few offences,
 Thou didst not giue thy Sonne O
 Heauenly Father vnto death for
 litle sinnes onely, but for all the
 greatest sins of the world: so that
 the sinner returne to thee with his
 whole heart, as I doe heere at this
 pre-

present. Wherefore haue mercie vpon me O God, whose propertie it is alwayes to haue mercy: haue mercy vpon me O Lord, for thy great mercie. I craue nothing for mine owne merits, but for thy Names sake, that it may be hallowed thereby, and for thy deare Son Iesus Christs sake. And now therefore O our Father, &c.

His repentance for subscription vttered a litle before his death.

And now I come to the great thing, that so much troubleth my conscience more then any thing that euer I did or said in my whole life, and that is, the setting abroad of a wryting contrary to the truth: which now I heere renounce and refuse as things written with my hand contrary to the trueth which I thought in mine heart, and written for feare of death, and to saue life if it might be, and that is, all such

Such bills and papers which I haue
written or signed with my hand
since my degradation : wherein I
haue written many things vnttrue.
*And for asmuch as my hand offended in
wryting contrary to my heart : mine
hand shalbee punished therefore : for
may I come to the fire, it shall first bee
burned : which accordingly he did.*
For beeing at the stake when the
fire began to flamme, he put his
right hand vnto it, which he helde
so stedfast and immoueable (sa-
ying that once with the same hand
hee wiped his face) that all men
might see his hand burned before
it touched his body.

*The prayer of Steuen Knight made
upon his knees at his death.*

O Lord Iesus Christ, for whose
loue I willingly leaue this
life, and desire rather the bitter
death

death of the Crosse, with the
of al earthly things, then to ab
the blaspheming of thy most ho
Name, or to obey men in breaki
thy holy Commandement. Th
feest (O Lord) that where I mig
liue in worldly wealth to wor
a false god, and honour thine
mie, I choose rather the torm
of the body, and losse of
my life, and haue count
all things but vile dust and du
that I might winne thee: wh
death is dearer vnto me then th
sands of Gold and siluer: S
loue (O Lord) hast thou laide
within my brest, that I hunger
thee as the Deere that is wound
desireth the soyle. Send thy
Comforter (O Lord) to aid, co
fort, and strengthen this we
piece of earth, which is emp
all strength of it self Thou rest
breast (O Lord) that I am but

and able to doe nothing that is
good. Therefore (O Lord) as of
thine accustomed goodnesse and
loue, thou hast bidden me to this
banket, and accounted me worthy
to drinke of thine owne Cuppe a-
mongst thine elect: euen so giue
me strength (Oh Lord) against this
thine element, which as to my
sight it is most yrksome and terri-
ble: so to my minde it may at thy
commandement (as an obedient
seruant) be sweet & pleasant, that
through the strength of thy holy
Spirite, I may passe through the
rage of this fire into thy bosome
according to thy promise: and for
this mortall, receiue an immortal,
and for this corruptible, may put
on incorruption. Accept this
burnt offering (O Lord) not for the
sacrifice, but for thy deare Sonnes
sake my Sauour, for whose testi-
mony I offer this free wil offering, With

all my heart, and with all my soule,
 heauenly Father forgiue me my sins, as
 forgiue all the world: O sweet Sonne
 God my Sauour, spread thy wings on
 me. O blessed Holy Ghost, through
 whose mercifull inspiration I come
 ther to die: conduct me into cuerlasting
 life, Lord into thine hands I commend
 my spirit. Amen.

¶ George Marsh his prayer which he
 vsed dayly to say: Hee was burnt at
 Westchester the 24, of April
 1555.

O Lord Iesus Christ which
 art the onely Phisition of
 wounded consciences, we mis-
 erable sinners trusting in thy gra-
 cious goodnesse, doe briefly open
 to thee the evill tree of our hearts
 with all the rootes, boughs,
 leaues, knots and snags, all which
 the

thou knowest: for thou thoroughly perceiuest as well the inward lusts, doubtings, and denyings of thy prouidence: as these grosse outward sinnes which we commit in words and deedes. Wherefore we beseech thee according to the litle measure we haue receiued, we beeing farre vnable and vnapt to pray, that thou wouldest mercifully circumsise our stonie harts, and for these olde heartes, create within vs and replenish vs with a new spirit: and water and moysten vs with the iuice of heauenly grace and Wels of spirituall waters, whereby the inward venome and noysome iuice of the flesh may be dried vp, and custome of the old man changed: and our heartes alwayes bringing foorth Thornes and Bryars to bee burned with fire, from hencefoorth may beare spirituall frutes in righteousness

and holinesse vnto life euerlasting
Amen.

Beloued, among other exercises, I doe dayly on my knees vnto
this confession of sinnes, willing
and exhorting you to do the same
and dayly to acknowledge vnfa-
rnedly to God your vnbeliefe, vn-
thankfulnesse, and disobedience a-
gainst him. This shall you doe if
you will diligently consider and
looke vpon your selues, first in the
pure glasse of Gods commaunde-
ments, and there see your inward
euils, filthinesse, and vncleannes,
& so learne to vanquish the same,
that is to wit, to fall into heartie
displeasure against sinne, & there-
by bee prouoked to long after
Christ. For we truely are sinners
but he is just and the justifier of all
them that belieue in him. If we
hunger & thirst after righteousness
let vs resort to his table, for he is
libe-

liberall feast-maker. He will set before vs his own holy body, which was giuen for vs to be our meat, & his precious blood which was shed for vs, and for many, for remission of sins, to bee our drinke. Hee bideth, willeth, calleth for guesstes which hunger & thirst: *Come* (saith he) *all ye that are laden and labour vnto me and I will refresh, coole and ease you, and you shall finde rest vnto your soules.*

¶ *Nicholas Sheterden his prayer before his death: Hee was burned for the truths sake in Canterburie the 12. of Iuly 1555.*

O Lord my God and Sauour, which art Lord in heauen & earth, maker of all things visible and inuifible. I am thy creature and worke of thine hands. Lord look vpon me & other thy people
F 3 which

which at this time are oppressed
of the worldly minded men, for
thy lawes sake, yea, for thy Lawe
it selfe is now trodden vnder foot,
and mens inuentions exalted a-
boue it, and for that cause doe I,
and many of thy creatures refuse
the glory, praise, and commodi-
ties of this life, and do choose to
suffer aduersitie, and to be bani-
shed, yea to bee burnt with the
Bookes of thy worde, for the
hopes sake that is laid vp in store.
For Lorde thou knowest, if wee
would but seeme to please men
in things contrarie to thy worde,
we might by thy permission enjoy
these commodities as other men
doe : as Wife, Children, goods,
and friendes, which all I acknow-
ledge to bee thy giftes, giuen vn-
to the ende I should serue thee.
And nowe Lorde, that the world
will not suffer mee to enjoy them,
except

except I offende thy Lawes ,
beholde I giue vnto thee my
whole Spirite , Soule , and bo-
dy. And lo I leaue heere all
the pleasures of this life , and
doe nowe leaue the vse of them,
for the hopes sake of eternall
life purchased in CHRISTES
bloode , and promised to all
that fight on his side , and
are content to suffer with him
for his trueth , whensoever the
worlde and the Deuill shall per-
secute the same. O Father,
I presume not to come here to
thee trusting in mine owne righ-
teousnesse : No , but in the
onely merites of thy Sonne my
Saviour. For the which excel-
lent gifte of Saluation, I cannot
worthily praise thee, neither is
any sacrifice worthy or to be ac-
cepted with thee, in comparison

of our bodies mortified and obedient to thy will. And now Lord whatsoeuer rebellion hath beene, or is found in my members against thy will, yet doe I heere giue vnto thee my body to the death, rather then I wil vse any strange worshiping, which I beseech thee accept at my handes for a pure sacrifice. Let this torment be to me the last enemy destroyed, euen death the end of miserie, and the beginning of all joy, peace, and solace: And when the time of the resurrection commeth, let mee enjoy againe these members then glorified, which now be spoyled and consumed by the fire. O Lord Iesus receiue my spirit into thine hands. Amen.

¶ George

¶ George Tankerfield a faithfull Martyr and witnessse of the Gospel was burned at S. Albans the 26. of August 1555.

GEorge Tankerfielde sitting before a fire, a litle before his death at S. Albans, after he had put off his hose and shooes, stretched out his legge to the flame, & when it had touched his foot, he quickly withdrew his leg, shewing howe the flesh did perswade him one way, & the spirit another. The flesh said, O thou foole, wilt thou burn & needst not? The spirit said, be not afraid, this burning is nothing to eternall fire. The flesh said, do not leaue the company of thy friends & acquaintāce which loue thee, & willet thee lack nothing. The spirit said, the companie of Iesus Christ & his glorious presence doth farre exceed all fleshly friends. The flesh said, doe not shorten thy time now, for thou maist if

F s

thou

thou wilt, liue much longer. The
spirit saide, this life is nothing to that
which is to come, which lasteth for euer
and euer.

¶ The Prayer of Richard Browne,
who standing at the stake, and hol-
ding vp both his hands said.

O Lord I yeeld
me to thy grace,
Grant me pardon
for my trespasse.
Let neuer the feend
my soule chase,
Lord I will bow,
and thou shalt bear,
Let neuer my soule
come in bell heat.

Into thy hands I com-
mend my spirit.

A Godly and deuoute Prayer mentioned in the storie of M. Philpotts Martyre, fit for such as suffer at the stake.

Mercifull God and Father,
to whome approached our
Saviour Christ in his feare and
neede by reason of death, and
found comfort : Gracious God,
and most bounteous Christ, on
whome STEVEN called in his ex-
treame need, & receiued strength.
Most benigne & holy Spirit, who
in the midst of all crosses & death
didst comfort th'Apostle ST. PAUL
with more consolations in Christ
then he felt sorrowes and terrors:
haue mercie vpon mee miserable,
vilde, and wretched sinner, who
now draweth neere vnto the gates
of death, deserued both in body
and soule eternall, by reason of my
manifold, horrible, old, and new
F 6 trans-

transgressions, which to thine
eyes O Lord are open and known.
Oh be mercifull vnto me for the
bitter death and bloodshedding
of thine onely Sonne I E S V S
C H R I S T. And though thy
justice doe require in respect of my
sinnes, that thou shouldest not
heare me, measuring me with the
same measure I haue measured thy
Majestie, contemning all thy gra-
cious calls: yet let thy mercy which
is aboue all thy works, and where-
with the earth is filled, let thy
mercy I say prevaile towards mee
through and for the mediation of
our Sauour, for whose sake it hath
pleased thee nowe to bring mee
foorth as one of thy witnesses,
and a recorde bearer to thy veritie
and truth taught by him, to giue
my life therfore: (To which digni-
tie O Lorde and deare Father, I
acknowledge there was neuer any
so

so vnfit not vnworthy, no not the
thief that hanged vpon the crosse)
so I therefore most humblie be-
seech thee, that thou wouldst ac-
cordingly aid, helpe, and assist mee
with thy strength and heauenly
grace, that with CHRIST thy Son
I may find comfort: with *Steven* I
may see thy presence and gracious
power: with *Paul* and all others,
which for thy Names sake haue
suffered affliction and death, I
may find thy sweet consolation so
present with me, that I may by my
death glorifie thy Name, propagat
and ratifie thy truth, comfort the
hearts of the heauie, confirme thy
Church in thy verity, convert some
to be converted, and so depart
foorth of this miserable life, where
I doe nothing but heap sinne day-
ly vpon sinne, and so enter into
the fruition of thy blessed presence
and mercie: whereof giue and in-
crease

crease in me a liuely trust, sence & feeling, wherethrough the terrors of death, the torments of the fire, the pangs of sinne, the darts of Satan, and the dolours of hell, may neuer depresse me, but may be driuen away through the working of thy most gracious Spirit, which now plenteously indue me withal, that I may offer as I now desire to do in Christ by him) my self wholly Soule and body, to be an holy, liuely and acceptable sacrifice in thy sight. Deare Father whose I am, and alwayes haue bene euen from my mothers wombe, yea, euen before the world was made, to whom I commend my selfe, soule and body, family, friends, Country, and all thy whole Church, yea euen my very enemies according to thy good pleasure: beseeching thee entierly to giue once more to this Realme of *England*, the blessing

sing of thy Word againe , with
godly peace, to the teaching and
setting foorth of the same. O
deare Father now giue me grace
to come vnto thee , purge and so
purifie me by this fire in Christes
death and passion , through thy
Spirit, that I may be a burnt offe-
ring of sweet smel in thy sight, who
liuest and raignest with the Son &
holy Ghost , now and for euer-
more, Amen.

M. Barlet Greene,

*A sweete description of the miseries
of this life , and of the joyes of the
life to come , Written by M. Barlet
Greene, Gentle-man , burnt in
Smythfield, the 27. of Ianuarie.
Anno 1556*

Better is the daye of death (saith
Salomon) then the day of birth.
Man that is borne of a womā liueth but
a short time, & is replenished with many
miser-

miserics , but happy are the dead that
die in the Lord,

Man of a woman is borne in
trauell to liue in miserie : man
through Christ doeth die to liue.
Straight as he cometh into this
world , with cryes he vttereth his
miserable estate : straight as he de-
parteth , with songs hee praiseth
God for euer. Scarce yet in his
Cradle, three deadly enemies af-
saile him: after death no aduersa-
rie can annoy him : whil'st he is
here, he displeaseth GOD : when
he is dead he fulfilleth his will. In
this life he dieth through sinne: In
the life to come he liueth in righ-
teousnesse. Through many tribula-
tions, on earth he is still purged:
with joy vnspeakable in Heauen,
he is made perfect for euer. Here
he dyeth euey houre: there he li-
ueth continually. Here is sinne:
there is righteousnesse. Here is
time

time, there is eternitie. Here is hatred: there is loue: Here is paine: there is pleasure. Here is miserie: there is felicity. Here is Corruptiō: there is immortality. Here we see vanity: there we shall behold the Maieſty of God, with triumphāt & vnſpeakable ioy, in glory euerlaſting. Seek therfore the things that are aboue, where Chriſt ſitteth on the right hand of GOD the Father, to whom with the holy Ghoſt be all glory and honour worlde without end, Amen.

¶ *Lady IANE her effectuall prayer, made in time of her trouble, Spouſe to the Lord Gilford, who were both beheaded on the 12. of Feb. 1558.*

O Lord thou God and Father of my life, heare me poore & deſolate woman, who flyeth vnto thee onely in all troubles and miſeries. Thou [O Lord) art the one-

ly defender and deliuerer of those
 that put their trust in thee : and
 therefore, I being defiled with sin,
 encombred with affliction, vnquy-
 eted with troubles , wrapped in
 cares, ouer-whelmed with miseries
 vexed with temptations, and grie-
 uously tormented with the long
 imprisonment of this vile masse
 of Clay, my sinfull body: do come
 vnto thee O merciful Sauour cra-
 uing thy mercy and helpe : with
 the which so litle hope of deliue-
 rance is left, that I may vtterly des-
 paire of any liberty. Albeit it is
 expedient , that seeing our life
 standeth vpon trying, we should
 be visited sometime with some ad-
 uersity, whereby we might be try-
 ed whether we be thy flock, or no,
 and also know thee and our selues
 the better : yet thou that saidest
 thou wouldest not suffer vs to be
 tempted aboue our power , be-
 mer-

mercifull vnto me now a miserable wretch I beseech thee , that I may neither be too much puffed vp with prosperity , neither too much pressed down with aduersity : lest I being too full , should deny thee my GOD, or being too low brought , should despair and blaspheme thee my Lord and Sauiour. O mercifull God, consider my miserie, best known to thee and be thou now vnto me a strong Tower of defence , I humbly requyre thee. Suffer me not to be tempted aboue my power, but either be thou a deliuerer to me out of this great misery, or els giue me grace patiently to beare thy heauy hand and sharp correction, It was thy right hand that deliuered the poore people of *Israell* out of the hāds of *Pharaoh*, which for the space of 400. years did oppresse; & keep them in bondage. Let it therefore seem

seeme good to thy fatherly goodnesse to deliuer mee sorrowfull wretch (for whom thy Son Christ shedde his precious blood on the Crosse) out of this miserable captiuitie and bondage wherein I now am. How long wilt thou be absent for euer? O Lord hast thou forgotten to be gracious, and hast thou shut vp thy louing kindnes in displeasure? wilt thou be no more intreated? Is thy mercie cleane gone for euer, and thy promise come vtterly to an end for euermore? Why dost thou make so long tarying? Shal I despair of thy mercy O God? farre be that from me. I am thy workemanship created in Christ Iesus: giue me grace therefore to tary thy leisure, and patiently to beare thy workes: assuredly knowing that as thou canst so thou wilt deliuer me when it shal please thee, nothing doubting
or

Or mistrusting thy goodnesse towards me: for thou knowest better what is good for me, then I do: therefore do with me in all things what thou wilt. Only in the meantime arme me I beseech thee with thy armour, that I may stand fast, my loynes beeing girt about with veritie, hauing on the brest-plate of righteousness, and shodde with the shooes prepared in the Gospel of peace, aboue all things taking vnto me the shield of faith, wherewith I may be able to quench all the fiery darts of the deuill, and taking the helmet of Hope, & the sword of the Spirit, which is thy most holy Word: praying alwayes with all maner of prayer and Supplication, that I may refer my selfe wholly to thy will, abyding thy pleasure, and comforting my selfe in those troubles that it shal please thee to send: seeing such troubles
be

be profitable for me : and seeing I
am assuredly perswaded , that it
cannot but be well , all that thou
doest. Heare me O merciful Fa-
ther for his sake whom thou wol-
dest should be a sacrifice for my
finnes, to whom with thee and the
holy Ghost be all honour and glo-
ry. Amen.

*A prayer of the Lord Cromwell,
which hee made at the houre of his
death,*

O Lord Iesu which art the on-
ly health of all men liuing, &
the euerlasting life of them which
die in thee : I wretched sinner doe
submit my selfe wholly vnto thy
most blessed will , being sure that
the thing cannot perish which is
committed vnto thy mercy : wil-
lingly now I leaue this fraile and
sickned flesh, in sure hope that thou
wilt

wilt in better wyse raise it vp , and
restore it to me at the day of the
resurrection of the iust. I beseech
thee most mercifull Lord Iesus
Christ, that thou wilt by thy grace
make strong my soule against all
temptations, and defend me with
the buckler of thy mercy against
all the assaults of Satan, I see and
acknowledge that there is in my
selfe no hope of Saluation, but all
my hope and trust is in thy most
mercifull goodnes. I haue no me-
rits nor good works, which I may
alledge before thee: of sins & euill
works alas I see a great heap: but
yet through thy mercy I trust to be
in the number of them to whom
thou wilt not impute their sinnes,
but wilt accept me , for iust and
righteous, and to be the inheritor
of euerlasting life. Thou mercifull
Lord wast borne for my sake, thou
didst suffer both hunger and thirst
for

for my sake : thou didst teach,
pray and fast for my sake : all thy
holy actions & works thou wrought
test for my sake : Thou sufferedst
most grievous pains & torment
for my sake. Finally, thou gavest
thy most precious body & blood
to be shed vpon the Crosse for my
sake. Now most merciful Sauour,
*Let all these things profite mee, that
thou freely hast done for mee.* Let thy
blood cleanse and wash away the
spots and foulness of my sinnes.
Let thy righteousness hide & cover
my vnrighousnes. Let the merits
of thy passion and bloodshedding
be a satisfaction for my sinnes.
Giue me Lord thy grace, that the
faith of my saluation in thy blood
wauer not, but may be euer firme
and constant: that the hope of thy
mercy and life euerlasting neuer
decay in me, that loue may not be
cold in me.

Finally

Finally, that the weaknesse of my flesh be not overcome with the feare of death. Graunt me mercifull Sauour, that when death hath shut vp the eyes of my body, and hath taken away the vse of my tongue, yet the eyes of my Soule may still behold and looke vppon thee, and my hart may still cry & say vnto thee, Lord Iesus into thy hands I commend my Soule, Lord receiue my spirit. Amen.

¶ Martine Luther his prayer which he saide at his death: He was borne at Isleben in Saxonie: first an Augustine frier, thereafter beeing enlightened by the truth became a most vehement enemy to the Pope and his doctrine, and after many conflictes ended his life in peace at Isleben the 17. of Februarie 1546.

MY heauenly Father & eternal
& mercifull God thou hast
G mani-

manifested to me thy deare Sonne
our Lorde Iesus Christ. I haue
taught him, I haue knowne him, I
loue him as my life, my health, and
my redemption: whome the wicked
haue persecuted, maligned, and
with injurie afflicted. Draw my
soule to thee. After this he saide,
commend my spirite into thine
hands, thou hast redeemed me, O
God, of trueth. God so loued the
world, &c.

¶ *Anne Askew her prayer: shee was
burnt at Smithfield 1546.*

O Lord I haue more enemies
then there be haire on my
head: yet Lord let them neuer o-
uercome mee with vaine wordes,
but fight thou Lorde in my
stead, for on thee cast I my care.
With all the spight they can ima-
gine they fall vpon me which am
thy poore creature: Yet sweet Lord
let

let me not set by them which are
against mee for in thee is my whol
delight. And Lord, I heartily desire
of thee that thou wilt of thy mer-
cifull goodnesse forgive them that
violence which they do, and haue
done to me Open also their blind
hearts, that they may hereafter do
that thing in thy sight which is
onely acceptable before thee, and
to set forth thy verity aright with-
out all fantasies of sinnefull men.
So be it, O Lord, So be it.

By me ANNE ASKEW.

William Flower.

The Prayer and confession which
William Flower made at his
death, burnt at Westminster, the
24. of Apryle. 1555.

O Eternal GOD, most migh-
ty and mercifull Father, who
hast sent downe thy Son vpon the
earth to saue me, and all mankind,

who ascended vp into heauen againe, and left his blood here vpon the earth behind him, for the redemption of our finnes: haue mercy vpon me, haue mercy vpon me, for thy deare Sonne our Saviour Christes sake, in whome I confesse onely to be all saluation, and justification, and that there is none other meane nor way, nor holinesse in which, or by which any man can bee saued in this world. This is my faith, which I beseech men here to beare witness off. Then said he the Lords prayer, and so made an end. Fire beeing set vnto him, & burning therein, he cried thus with a loud voyce. O Sonne of God haue mercy vpon me, O Sonne of God receiue my soule: and so his speach being taken from him, he spake no more, lifting vp notwithstanding his stumpe with his other arme as long as he could.

¶ Here

¶ Here followeth two worthy and
godly Letters full of heauenly
consolation, written by that ho-
ly man of God *M. Iohn Brad-*
ford Martyre: fit for all such to
read & obserue as feele in them
a wounded spirit.

¶ The first letter written to *Mistresse*
H. a godly gentle woman, comforting
her in that common and godly sor-
row which the feeling and sense of
sinne worketh in Gods children.

I Humbly & heartily pray the e-
uerlasting good God & Father of
mercy to blesse & keepe your hart
and mind in the knowledge and
the loue of his trueth, and of his
Christ, through th'inspiration and
working of the holy spirit. *Amen.*

Although I haue no doubt but
that you prosper & goe forwards
dayly in the way of godlines more.

& more drawing towards perfecti-
on, & haue no neede of any thing
that I can write, yet because my
desire is that you might be more
feruēt & perseuere vnto the end, I
could not but write something vn-
to you, beseeching you both often
and diligently to call vnto your
mind as a meane to stir you here-
unto, yea, as a thing which God
most straitly requireth you to be-
lieue, that you are the beloved of
God, & that he is your deare Fa-
ther, in, through, & for Christ & his
deaths sake. This loue and tender
kindnesse of God towards vs in
Christ is abundantly herein de-
clared, in that he hath to the god-
ly worke of creation of this world,
made vs after his image, redemed
vs beeing lost, called vs into his
church, sealed vs with his marke &
signe Manuel of Baptisme, kept &
conferued vs all the dayes of our
life,

life, fed, nourished, defended, and most mercifully chastised vs, and now hath kindled in our hearts the sparkles of his feare, faith, love, & knowledge of his Christ, & truth, & therefore we lament because we can lament no more our vnthankfulness, our frailnes, our diffidence and wauering in things whereof we should be most certaine.

All these things wee should vse as meanes to cōfirme our faith of this, that God is our God & Father, & to assure vs that he loueth vs as our father in Christ: to this ende I say, should we vse the things before touched, especially in that of all things God requireth this faith & perswasion of his Father by goodnesse as his chiefest seruice. For before he aske any thing of vs he saith, *I am the Lord thy God, giuing himselfe and all hee hath to vs to bee our own.* And this he doeth in respect of himselfe, of his own mercy and

truth, and not in respect of vs, for then were grace no more grace. In consideration whereof, when hee saith. *Thou shalt haue none other god but me, thou shalt loue me with all thy heart, &c* Though of duetie we are bound to accomplish all that hee requireth, and are culpable and guiltie if wee doe not the same, yet he requireth not these things further of vs, then to make vs more in loue, and more certaine of this his couenant that hee is the Lorde our God. In certaintie whereof, as he hath giuen this world to serue our need and commoditie: so hath he giuen vs his Son Christ Iesus, and in Christ, himselfe to be a pledge and gage, whereof the holy Ghost doeth now and then giue vs some taste and sweet feeling, and smell to our eternall joy.

Therefore as I said, because God is your Father in Christe, and requireth of you straitly to belieue it
giue

giue your selfe to obedience, although you doe it not with such feeling as you desire. First must faith go before, & then feeling will follow. If our imperfection, frailty and many euils should bee occasions whereby Satan would haue vs doubt: as much as in vs lyeth, let vs abhorre that suggestion as of all others most perniciuous: for so indeed it is. For when we stand in doubt whether God bee our Father or no, wee cannot be thankful to God, wee cannot heartily pray, or think any thing we do acceptable to God, we cannot loue our neighbours and giue ouer our selues to care for them, and do for them as we should do; & therefore Satan is most busie hereabouts, knowing full well that if we doubt of Gods eternall sweet mercies in Christ, we cannot please God, or do any thing as we should to man.

Continually casteth hee into our memories our imperfectiō, frailty, folly, & offences, that we shuld doe of Gods mercy & fauor toward vs.

Therefore my good sister, we must not be sluggish herein, but as Satan laboureth to loosen our faith, so must we labor to fasten it by thinking on the promises & couenant of God in Christes blood, namely, that God is our God with all that euer he hath : which couenant dependeth & hangeth vpon Gods own goodnes, mercy & truth only & not on our obedience & worthines in any point : for then should we neuer be certain. Indeed God requireth of vs obedience & worthines, but not that thereby we might be made his children, & he our father but because he is our Father & we his childre through his own goodnes in Christ, therefore requireth he faith & obedience. Now if we want
this

this obedience & worthines which
he requireth, should wee therefore
doubt whether he be our Father?
Nay, that were to make our obedi-
ence & worthines the cause, and so
put Christ out of place, for whose
sake God is our Father. But rather
because he is our Father, & we feel
our selues to want such things as
he requireth we should be stirred
vp to an holy blushing & shamefast-
nes, because we are not as we shuld
be: & thereupō should we take oc-
casion to go to our Father in prai-
er on this maner.

„ Dear Father, thou of thine own
„ Mercy in Christ Iesus hast chosen
„ me to be thy childe, & therefore
„ thou wouldst I should be broght
„ into thy Church & faithful com-
„ pany of thy children: wherein
„ thou hast kept me hitherto, thy
„ Name bee prayesd therefore,
„ Nowe I see, my selfe to want
G 6 „ faith,

faith, hope, loue, &c. which thy
childre haue & thou requirest of
me: wherthrough the deuil would
haue me doubt, yea vtterly to de-
spaire of thy fatherly goodnesse,
faueur & mercy. Therefore I come
to thee as to my mercifull Father
through thy deare Sonne Iesus
Christ, & pray thee to helpe me:
good Lord helpe me & giue me
faith, hope, loue, thankfulness, &c
& grant that thy holy spirit may
be with me for euer, and more &
more to assure me that thou art
my Father, that this mercifull co-
uenant that thou madest with
me in respect of thy grace in christ
& for Christ, & not in respect of
any my worthinesse, &c.

On this sort I say you must pray
& vse your cogitations when Satan
would haue you to doubt of your
Saluation. He doth all he can to
preuaile herein against you. Doe
you

you all yee can to preuaile herein
 agaiust him. Though you
 feele not as you would, yet
 doubt not, but hope beyond hope
 as *Abraham* did. For alwayes as I
 said, Faith goeth before feeling. As
 certain as GOD is Almighty, as
 certain as GOD is mercifull, as
 certain as GOD is true, as certain
 as IESVS CHRIST was crucified, is
 risen, & sitteth on the right hand
 of God his Father, as certaine as
 this is Gods commandement, *I am*
Lord thy God, &c. so certaine ought
 you to beleue that GOD is your
 Father. As you are bound to haue
 none other gods but him: so are
 ye no lesse bound to beleue that
 God is your God. What profite
 should it be to you to beleue this
 to be true, *I am the Lord thy GOD*
 to others, if you should not beleue
 that this is true to your selfe? The
 Deuill beleueth on this sort: And
 what-

whatsoever it be that wold mouue
you to doubt of this whether God
be your God through Christ, that
same cometh vndoubtedly of
the deuill. Wherefore did GOD
make you, but because he loued
you? might he not haue made you
blind, dumb, deafe, lame, frantick?
might he not haue made you a
Iew, a Turk, a Papist? And why did
he loue you? what was there in
you to mouue him to loue you?
surely nothing moued him to loue
you, & therefore to make you, and
to hitherto to keep you, but his
own goodnes in Christ. Now then
in that his goodnesse in Christ still
remaineth as much as it was, that
is, euen as great as himselfe (for it
cannot be lessened) how should it
be but that he is your God & Fa-
ther? Beleue this, beleue this my
good sister: for God is no change-
ling: them whom he loueth, he lo-
ueth

ueth to the end.

Cast therefore your self wholly vpon him, and think without all wauering, that you are Gods child, that you are a Citizen of heauen, that you are the temple of the holy Ghost, &c. If hercof you be assured as you ought to be, then shall your conscience be quieted, then shall you lament more and more, that you want many things which God loueth: then shall you labour to be holy, in soule and in body: then shall you endeouour that Gods glory may shine in all your words and works: then shall you not be afraid what man can do vnto you, then shall you haue wisdom to answere your aduersaries, as shall serue for their shame, & to your comfort: the shall you be certain that no man can touch one haire of your head further then it, shal please

„ please your father to your euer-
„ lasting joy : then shall you be
„ most certain, that GOD as your
„ Father will be more carefull of
„ your children, and make better
„ prouision for them , if all you
„ haue were gone , then you can:
„ then shall you (being assured I
„ say of Gods fauor towards you)
„ giue ouer your selfe wholly to
„ help and care for others that be
„ in need: then shal you contemne
„ this life, & desire to be at home
„ with your good and sweet Fa-
„ ther : then shall you labour to
„ mortifie all things that would
„ spot either soule or body. All
these things spring out of this cer-
tain perswasion and faith , that
God is our father, and we his chil-
dren by Christ Iesus. All things
should helpe our faith herein : but
Satan goeth about in all things to
hinder vs.

There.

Therefore let vs vse earnest and hearty prayer: Let vs often remember this couenant, *I am the Lord thy God*: let vs look vpon Christ and his precious blood, shed for the oblation and sealing of this couenant: let vs remember all the free promises of GOD in his Gospell: let vs set before vs Gods benefites generally, in making this world, in ruling it, in gouerning it, in calling and keeping his Church &c. Let vs set before vs Gods benefites particularly, how he hath made vs his Creatures after his image, how he hath made vs of perfect lymes, forme, beauty, memory, &c. How he hath made vs Christians, and giuen vs a right judgement in his Religion: how euer since we were borne, he hath blessed, kept nourished and defended vs: how he hath often beaten, chastised, and fatherly corrected vs: how

how he hath spared vs , and now
 doth spare vs, giuing vs time, space
 place and grace. This if you do &
 vse earnest and often prayer, & lo
 flee from all things which might
 trouble the peace of your con-
 science , giuing your selfe to dili-
 gence in your vocation, you shall
 at length find that (which GOD
 grant me with you) a sure certainty
 of salvation, without all such wa-
 uering as shuld hinder your peace
 with GOD in CHRIST , to your
 eternall joy and comfort, Amen,
 Amen.

Yours to be used in Christ

John Bradford.

*The second Letter written to a faith-
 full Woman in her heauinesse & trou-
 ble of mind most comfortable for all
 to read that are afflicted or broken-
 hearted for their sinnes;*

GOD

GOD our Father for his mercies sake in Christ, with his eternall consolation so comfort you, as I desire to be comforted in my most need: yea, he will comfort you my deare Sister, onley cast your care vpon him, and he neuer can, nor will forsake you. Whom he loueth, he loueth to the end, none of his chosen can perish. Of which number I know your selfe to be one my dearely beloued Sister. GOD increase the faith thereof daily more & more in you: he giueth vnto you to hang wholly on him, & on his providence & protection. For who so dwelleth vnder that secret thing and help of the Lord, he shalbe cock-sure for euermore. He that dwelleth I say: for if we be flitters, as was *Lot* a flitterer frō *Zoar*, where GOD promised him protection if he had dwelled there still, we shal' remooue to our losse,

as he did into the mountaines.

Dwell theretore , that is, trust,
and that finally to the end in the
Lord, my deare sister, and you that
be as *Mount Sion*. As the moun-
taines compasse *Jerusalem* : so doth
the Lord all his people. How then
can he forget you who are as deare
to him as the apple of his Eye, for
his deare Sons sake. Ah deare
heart that I were now with you to
be a *Simon* to you, to help and cary
your Crosse with you. God send
you some good *Simon* to be with
you, and help you.

You complaine in your Letters
of the blindnes of your mind, and
the troubles you feele. My deare-
ly beloved , GOD make you
thankfull for that which GOD
hath giuen you : he open your
eyes to see what , and how great
benefites you receiued , that you
may be lesse couctous or rather
im-

impatient, for so (I feare me) it should be called, and more thankfull. Haue you not receiued at his hands sight to see your blindness, and thereto a desirous and seeking heart to see where he lyeth in the mid-day, as his deare Spouse speaketh of her selfe in the *Canticles*? Ah *Ioyce*, my good *Ioyce*, what a gift is this? many haue some sight, but none this sighing, none this sobbing, none this seeking which you haue (I know) but such as hee hath married to himselfe in his eternall sweet mercies. You are not content with the *Magdalen* to kisse his feet, but you wold with *Moses* see his face: forgetting how he biddeth vs seeke his face. Psalme 27. yea, and that euermore. Psal. 105. which signifieth no such sight as you desire to haue in this life, who would see GOD now face to face, whereas
he

he cannot be seene, but couered vnder some thing, yea, something which is, as you would say, cleane contrary to God: as to see his mercy in his anger. In bringing vs to Hell, Faith seeth him bringing vs to Heauen: in darknesse it beholdeth brightnesse: in hyding his face from vs, it beholdeth his merry countenance. How did Job see GOD, but you would say vnder Satans cloake? For who cast the fire from Heauen vpon his goods, who ouerthrew his house, and stirred vp men to take away his Cattell, but Satan? And yet Job pierced thorough all these, and saw GODS working, saying, *The LORD hath giuen, the LORD hath taken, blessed be the Name of the LORD.*

In reading of the Psalmes how often do you see that *Dauid* in the shadow of death saw Gods sweet loue

loue? And to my dearely beloued,
I see that you in your darknesse &
dinnesse by faith do see *charity* &
brightnes: by faith I say, because
faith is of things absent, of things
hoped for, of things which I ap-
peal to your own conscience whe-
ther you desire not. And can you
desire any thing which you know
not? And is there of heauenly
things any other true knowledge,
then by faith?

Therefore my dear heart, be thāk-
full, for before God I write it, you
haue great cause. Ah my *lyce*, how
happy is that state in which you
are. Verily, you are in the blessed
state of Gods dear childrē: for they
mourne, & do not you so? & that
not for worldly weale, but for spi-
rituall riches: *Faith, Hope & Charity*
Doe not you hunger and thirst for
righteousnesse? And I pray you,
saith not Christ, *happie are such.*

How

Howe should God wipe away the teares from your eyes in heauen, if on earth you shed no tears? How could Heauen be a place of rest, if on earth you did finde it? How could you desire to be at home, if in your journey you founde no grieffe? How could you so often call vpon God and talke with him as I know you doe, if your enemy should sleep al the day long? How should you elswhere be made like vnto Christ, I meane in joy, if in sorrow you sobbed not with him? If you will haue joy and felicitie, you must needs feele sorrow and misery. If you wil go to heauē, you must saile by hell. If you will embrace Christ in his robes, you must not thinke scorne of him in his ragges. If you will sit at Christs table in his Kingdome, you must first abide with him in his temptations. If you wil drinke of his Cup
of

of glory, forsake not his cup of ignominie.

Can the heade corner stone be rejected, and the other more base stones in Gods building be in this world set by? you are one of his lining stones in this building: be content therfore to be hewē & snagged at, that you may be made more meet to be joyned to your fellowes which suffer with you Sathans snatches, and freats of the flesh, wherethrough they are enforced to cry, Oh wretches that we are, who shall deliuer vs? you are of Gods corne, feare not therefore the flaile, the fanne, milstone, nor ouen. You are one of Christs lambes: looke therfore to be fleeced, halled at, and euen flaine. If you were a market sheep, you should goe in more fat pasture. If you were for the Faire, you should be stalled and want no meate: but

H because

because you are for GODS own
vse, therefore you must pasture
pon the bare Cōmon, abiding the
stormes and tempests that wil fall.
Happy and twise happy are you
my deare sister, that God haleth
you now whither you would not
that you might come whither
you would. Suffer a litle and be
still, Let Satan rage against you,
let the worlde crie out, let your
conscience accuse you, let the law
leade you, and presse you downe,
yet shall they not preuaile, for
Christ is *Emanuel*, that is, GOD
with vs. If God be with vs, who
can be against vs. The Lord is with
you, your Father cannot forget
you: your Spouse loueth you. If
the waues & surges arise, crie with
Peter, saue Lord I perish, and hee
will put out his hande and helpe
you. Cast out your ankor of
Hope, and it will not cease for all
the

the stormie surges, till it take hold on the rocke of Gods trueth and mercy.

Thinke not that he which hath giuen you so many things corporally, as inductions of spirituall and heavenly mercies, and that without your desertes or desire, can deny you any spirituall thing, desiring it. For if he hath giuen you to desire, hee will giue you to haue and enjoy the thing desired. The desire to haue, and the going about to aske, ought to certifie your conscience, that they be his earnestes of the things which you asking, hee will giue you: yea, before you aske, and whilst you are about to aske, he will graunt the same as ISAIAH saith, to his glory, and your eternall consolation. Hee that spared not his owne Sonne for you, will not, nor cannot thinke any thing too good

for you, my heartily beloued. If he
had not chosen you as certainly
he hath, hee would not thus haue
called you: hee would neuer haue
justified you: he would neuer haue
so glorified you with his gracious
giftes which I knowe to be in you,
prayed be his name therefore: he
would neuer haue so exercised
your faith with temptations as he
hath done, and doth, if I say hee
had not chosen you. If he hath
chosen you (as doubtlesse deare
hart he hath done in Christ, for in
you I haue scene his earnest, & to
me you could not deny it, I know
both where and when) If I say hee
hath chosen you, then neither can
you, nor euer shall you perish. For
if you fall, hee putteth vnder his
hand: you shall not lie still: so care-
ful is Christ your keeper ouer you.
Neuer was Mother so mindfull o-
uer her childe, as hee is ouer you.
And

And hath he not alwayes bene so?

Speake woman, when did he finally forget you? And will he now trow ye in your most neede do otherwise, you calling vpon him & desiring to please him? Ah my *Ioyce*, thinke you God to be mutable? Is he a changeling? Doth not he loue to the end them whom he loueth? Are not his gifts & calling such as hee cannot repent him off them, for else were he no God. If you should perish, then wanted he power: For I am certaine his will towards you is not to be doubted off. Hath not the spirit, which is the spirite of trueth, told you so? And will you hearken with *Eue* to the lying spirit which would haue you to despaire? God forbid it, for to doubt and stand in a mammering, would caue you that you should neuer truely loue God, but euer serue him of a seruile feare,

lest he should cast you off for your
vnworthinesse and vnthankfulness
as though your thankfulness, or
worthinesse, were any causes with
God why hee hath chosen you, or
will finally keepe you.

Ah my owne deare heart, *Christ
onely, Christ onely, and his mercy and
truth. In him is the cause of your election.*
This Christ, this mercy, this truth of God
remaineth for ever, is certain for ever,
say for ever. If an Angel from Hea-
uen should tell you contrarie, ac-
cursed be he. Your thankfulness and
worthinesse are fruites and effectes of
your election, they are no causes. These
fruites and effectes shall be so much the
more fruitfull and effectuall, by how
much the more you waue not.

Therefore dearly beloued, arise
and remember from whence you
are fallen. You haue a shepheard
who neither slumbreth nor sleepeth
night nor day. No Man nor Deuile

pull you out of his hand. Night and
 day he commandeth his Angels to keep
 you. Have you forgotten what I
 read to you out of the Psalmes, The
 Lord is my Shepheard, I can want na-
 thing. Doe you know that God
 spared Noah into the Arke on the
 one side, so that hee could not get
 out? So hath he done to you my
 good Sister, so hath hee done to
 you. Ten Thousand shall fall on
 your right hand, and two Thousand
 on your left hand, yet no euill shall touch
 you. Say boldly therefore, Ma-
 ny a time from my youth up haue they
 fought against mee, but they haue not
 preuailed, no nor neuer shall preuaile,
 for the Lorde is round about his peo-
 ple. And who are the people
 of God, but such as hope in him?
 Happie are they that hope in
 the Lorde: and you are one of
 those my deare heart, for I am
 sure you haue hoped in the Lord, I

haue your wordes to shewe most manifestly, and I know they were written vnfainedly.

I need not say, that euen before God you haue simply confessed to mee, and that oftentimes no lesse. And if once you had this hope as you doutles had it, thogh now ye feel it not, yet shall ye feel it again: for the anger of God lasteth but for a moment: but his mercy lasteth for euer. Tell me my deare heart, who hath so weakned you? surely not a perswasio which came of him that called you. For why should ye wauer? Why should ye wauer, and be so heauie hearted? whome looke ye on? on your selfe? on your worthines? on your thankfulness? on that which God requireth of you, as Faith, Hope, Loue, Feare, Ioy, &c? Then can ye but wauer indeede: for what haue you as God requireth? Beleue you, hope you, loue you, &c. as much as ye should doe?

No,

No, no nor neuer can in this life. Ah my dearely beloved, haue you so soon forgotten that which should be had in memorie? namely that when you should be secure & quiet in conscience, then should your faith burst throughout all things, not onely that you haue in you, or else are in heauen, earth, or hell, vntill it come to Christ crucified, and the eternall sweet mercies of God, and his goodnes in Christ. Here, here is the resting place, here is your Spouses bed: Creepe into it, and in your armes of faith embrace him, bewaile your weaknes, your unworthines, your diffidence: and you shall see he will turne to you. What said I you shal see? Nay, I should haue said you shall feele, he will turne to you,

You know that *Moses* when he went into the Mount to talke with God, he entred into a darke cloude: and *Helias* had his face
H s couered:

couered when G O D passed by. Both these deare friends of G O D heard G O D , but they saw him not, but you would bee preferred before them. See now my deare heart, how couetous you are? Ah, be thankfull, be thankfull, but God be praised your couetousnes is *Moses* couetousnesse: wel, with him you shal be satisfied, but whē? Forsooth when hee shall appeare. Heere is not the time of seeing, but as it were in a glasse. *Isaak* was deceiued because he was not content with hearing onely.

Therefore to make an ende of these many wordes, wherewith I feare me I do but hinder you from better exercises: in as much as you are indeede the Childe of God, elect in CHRIST before the beginning of all times: in as much as you are giuen to the custody of CHRIST, as one of GODS most preci-

precious jewels : in as much as Christ is faithfull , and hitherto and for euer hath and shall haue all power, so that you shall neuer perish, no, one haire of your head shall not bee lost : I desire you, I craue at your hands with all my very heart, I ask of you with hand peit, tongue and mind, in Christ, through Christ, for Christ, for his Names sake, blood, mercies, power, and trueths sake (my most entirely beloved sister) that you admit no doubting of Gods finall mercies towards you, howsoeuer you feele your selfe : but complain to God, & craue of him as of your tender Father, all things, & in that time which shall be most opportune, you shall find & feel far aboue that your heart, or the heart of any creature can conceiue, to your eternall joy, *Amen, Amen, Amen.*

The good Spirit of God alwaies

H 6

keep

keep vs as his deare children: hee
comfort you as I desire to be com-
forted my dearely beloued for e-
uermore. The peace of Christ dwel-
in both our hearts for euer *Amen.*
Gods holy spirit alwayes comfort
and keepe you *Amen, Amen.* This

1. of *Januarie* by him that
in the Lorde wisheth to
you as well and
as much felicitie,
as to his owne
heart.

JOHN BRADFORD.

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